

The link in between Tadhkirtal Auliya and Kashaf Mahjub



Tomb of Hazrat Data Ganj Baksh in Lahore

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Preface

This is a book that is given its title as 'The Links **in Between Tadhkirtal Auliya and Kashaf Mahjub**', which is a very new book and which will be published in the year 2022 in the English language. Please note that it is a book which shows the source of the stories in the book Ksahaf Mahjub and which was compiled by one famous and holy personality in the Lahore region, Data Sahab.

It is noted that about the stories in the Kashaf Mahjub, which are taken from Tadhkiratal Auliya by Farid Eldin Attar and were added in a brief way, as well as their morals were mentioned in a concise way.

Please kindly note in the book Tadhkirtal Auliya, in which 96 episodes are there, and by reading this book, readers of the book Kashaf Mahjub will be able to know that many of the episodes are taken from Tadhkirtal Auliya and discussed by Data Sahab in his book, even though such a description is in a concise way, as well as adding moral values from Shaikh Farid Eldin Attar's book.

I hope that people who love Sufi books in Asian and Western countries will enjoy my new research gate pattern and will be able to learn the treasures of mysticism from the above books of Tadhkirtal Auliya and Kashaf Mahjub by following the links between the two great books of mysticism. "I have opened one new treasure of knowledge and further research and its aims and ways," and referring to research scholars and libraries in particular.

Many scholars do not have a complete understanding of the book, and they all believe that Muslims Saints and Mystics (Tadhkirtal Auliya by A.J. Arberry) is a complete book with an addition of only 38 episodes, and that this book is missing the remaining 58

episodes, as Farid Eldin Attar wrote in his Persian book, for a total of 96 episodes. But in this project of research, I have done research in the Persian books of Farid Attar to know how many episodes are written by him. And for this reason, my book *Tadhkirtal Auliya* is found on archive.org with 58 episodes. For old books, it is important to first find sources and then proceed further with this matter. For this reason, I have spent ten years with my publisher in Malaysia to give him precise information to publish my book, otherwise like other publishers and authors of Sufi books who have knowledge that the book *Muslim Saints and Mystics* by A. J. Arberry is a complete book and final.

From the above facts and details, if the readers start reading this book's first chapter and do not stop reading till they reach its last chapter, some interesting events as well as other great miracles and endeavours of this holy saint are added, and this holy saint passed away from the world many centuries ago.

Even though this is a small book, due to its importance, it is so great due to the coverage of many interesting events and positive information in it that it is like an ocean of knowledge and information about the holy saint who passed away from the world upon doing his great endeavours and many hard tasks for the preaching and propagation of Islam in foreign lands. So this book is small one, but it will present the ocean of knowledge and information for the guidance of people towards the right path of Islam.

This book is edited and formatted as per the great book '*Muslim Saints and Mystics*' (*Tadhkirtal Aliyah* by Farid al-Din Attar), which is very famous in the Western world among English-speaking people. So, for this reason, there will be some small differences in it while comparing it with the Urdu books and its literature. The goal of this book is to present it in the Western world, where there is a high demand for Sufi books and

biographies of holy saints who lived and spent their entire lives preaching and propagating Islamic religion in all corners of the world in accordance with Allah's last prophet's tradition and practice.

To write about these great Sufi saints is not only a difficult but also a very hard task as they were not only great pious personalities of their time in the western region of India but also great Sufi masters in the Lahore area and struggled hard for the preaching and propagation of Islam centuries ago.

So in brief he was among same and similar who were Qu'tubs (highest cadre in spiritual pivot at axis) of their time in the western India region and who did many great endeavours for the preaching and propagation of Islam in the north region of India and around it and there was no such personality during their time.

Hazrat Data Ganj Baksh is a well-known and famous book by Hazrat Data Ganj Baksh. It is an enlightenment and wisdom treasure. And there were open secrets and hints of Sufism in this book. And for this matter, Data Sahab was taken with the help of the stories. Younus Adeeb has done his best in the Urdu book to add stories on each and every subject, and he was deemed to be completely successful in this regard. As a result, this book has become an important part of the Light's book series. We have confirmed our hope that you will like this book with your heart and soul and will get favour in this matter.

Please keep in mind that this book will only include the source of the book Kashaf Mahjub; there will be no discussion of the stories mentioned in the Kashaf Mahjub by Data Sahab; for stories, please see my other book, which is currently being written and will be published soon. If you go through this book, you will be able to tell that most of the titles are taken.

Introduction.

This is very old magazine and which was translated from Persian into Urdu language and it was published in the year 1963 A.D. It means it was published 50 years ago. This translation of the most ancient and celebrated Persian magazine on Sufi'ism will, I hope, be found useful not only by the number of students familiar with the subject at first hand, but also by many readers.

This is a small magazine in which there are advises and instructions especially available for *Taleb* (student) and it refers to a person who is committed to a Murshid (spiritual master) in a *Tariqa* (spiritual path) of Sufism and it is also known as a *Salik* (Arabic: سَالِك), a mureed is an initiate into the mystic philosophy of Sufism and all these details by great Sufi saint Daata Gunj Baksh Ali Hajuri are added in this magazine . And also in this magazine there are some great achievements which are not yet known to the general persons are published in a very interesting style so for this reason the readers will find great interest and attention in this matter.

From the above facts and details, if the readers will starts reading this magazine's first page and will not stop its reading till they will reach its last page as in this magazine some interesting events and as well as other great miracles and endeavours of holy saint are added and this holy saint to have passed away from the world some 1,000 years ago.

Even though this is small magazine but due to its importance it is so great due to coverage of many interesting events and positive information in it so it is like an ocean of knowledge and information of holy saint and who have passed away from the world upon doing their great endeavours and many hard tasks for the preaching and propagation work of Islam in the foreign lands so this book is small one but it will present the ocean of knowledge and information for the guidance of people towards the right path of Islam.

This magazine is edited and formatted as per the great book '*Muslim saints and Mystics*' (Tadhkirtal Aliyah by Farid al din Attar) which is very famous in the Western world among the English knowing persons. So for this reason there will be some small differences in it while comparing with the Urdu books and its literature. The aim of this magazine is to present in the Western world where there is great search and demand of the books of Sufism and biographies of holy saints who lived and spent their entire lives for the preaching and propagation of Islamic religion in all corners of the world as per tradition and practice of Allah's last prophet.

To write about this great author is not only it is difficult and but it is very hard task as he was not only a great pious personality of his time in Lahore but he was also a great author of so many books so in brief he was Qu'tub (highest cadre in spiritual pivot at axis) of his time in Lahore region and who did many great endeavours for the preaching and propagation of Islam in Lahore with hopes of its expansion to other adjoining and distant territories and there was no such personality during his time.

It is my great honour and pleasure to translate this great magazine from Urdu into English so I request the readers to read this magazine because in it there are many *revelations of the secrets which are added* for which I shall be highly obliged in this matter.

In the preface of the book '*Tadhikra Awliya*' (Muslim Saints & Mystics), Attar mentions three books which he recommends for those ambitious to attain a full understanding of the pronouncements of the Sufis.

These he entitles: Ketab Sharh al-Qalb (The Exposition of the Heart), *Ketab Kashf al-Asrar* (The Revelation of the Secrets), and Ketab Ma'refat al-Nafs wa'l-Rabb (The Knowledge of the Self and of the Lord). No clue is given here to the authorship of these works, but Attar refers in one other context (II, 99) to the Sharh al-

Qalb as a book of his own composition.

Abul Hassan Ali Hajvery

Abul Hassan Ali Ibn Usman al-Jullabi al-Hajvery al-Ghaznawi or Abul Hassan Ali Hajvery (sometimes spelled Hujwiri, Hajweri, Hajveri), also known as Data Ganj Bakhsh (Persian/Punjabi: which means *the master who bestows treasures*) or Data Sahib (Persian/Urdu: was a Persian Sufi and scholar during the 11th century. He significantly contributed to the spreading of Islam in South Asia.

He was born around 990 CE near Ghazni, Afghanistan during the Ghaznavid Empire and died in Lahore (in present day Punjab, Pakistan) in 1077 CE. His most famous work is *the Revelation of the Veiled (Kashf Al Mahjub)* written in the Persian language. The work, which is one of the earliest and most respected treatises of Sufism, debates Sufi doctrines of the past.

Ali Hajvery is also famous for his mausoleum in Lahore, which is surrounded by a large marble courtyard, a mosque and other buildings. It is the most frequented of all the shrines in that city, and one of the most famous in Pakistan and nearby countries. His name is a household word, and his mausoleum the object of pilgrimage from distant places.

Background.

Ali Hujwiri is both al-Hasani and al-Husayni Sayyid. His father is al-Hasani Sayyid and his mother is al-Husayni. Abul Hasan Ali bin Usman Al-Hujwiri Al-Jullabi Al-Ghazanwi was born in Ghazni (Hujwir) where his family had settled and the members of which were passionately for devoutness and learning. He was known as Ali Al-Hujwiri Al-Jullabi, Al-Ghazanwi because he lived for a long time in Hujwir and Jullab, the two suburbs (Mazafat) of the city of Ghazni located in Afghanistan. In spite of Hazrat Ali bin Usman Al-Hujwiri's popularity and deep reverence; coming across his life biography is very much tortuous. Much of

his life history and thought came from his own authentic reference *Revelation of the Veiled*.

Life

Ali Hujwiri studied Sufism under Abu 'l-Fadl Muhammad, who was a student of Abu 'l-Hasan al-Husri. Abu 'l-Fadl Muhammed bin al-Hasan was well-versed in *Tafsir* and *riwayat*. Ali Hujwiri traveled far and wide through the Indus to the Caspian Sea. Among the countries and places which he visited were Adharbayajan, the tomb of Bayazid at Bistam, Damascus, Ramla, and Bayt al-Jinn in Syria. In Khursan alone he is reported to have met 300 Sufis. Al-Hujwiri was associated with the most well-known Sufi orders in the subcontinent, such as the Qadiri, Suharwardi, Naqshbandi and the Junaidi orders. Hujwiri belonged to the Junaidia school of Sufism, founded by Junaid Baghdadi, a major Sufi saint of Baghdad. Hajwiri is also viewed as an important intercessor for many Sufis.

Moinuddin Chishti Ajmeri, a chief saint of the *Chishti order*, stated that an aspiring murid (disciple) one who does not (yet) have a meshed (spiritual master), should read Ali Hujwiri's book *Kashf al-Mahjub*, as that would be (temporary) enough for his spiritual guidance. He settled for some time in Iraq where he had a short experience with married life. It is surprising that there is no mention in any of the biographies including his own about the matrimonial life of Hazrat Data Gunj Bakhsh except for a cursory mention in the *Kashful Mahjub* that he had married but a separation took place and there after he did solemnize the second marriage during the rest of his life

Al-Hujwiri was a contemporary of al-Qushairi. During his travels, he met with many eminent Sufis, and saw and felt the slow transformation of Sufism from simple asceticism and adoration of God to a highly developed theosophical cult considerably influenced by pantheistic ideas. He is the link between Mysticism as it developed in Persia and Khurasan, and the form it took in the Indo-Pakistan subcontinent.

Al-Hujwiri came to Lahore under orders from his *Pir* as successor to Shaikh Husain Zanjani at a time when as a result of the interruption of the *Seljuks* on one side and the rising tide of Hindu resistance on the other, the Ghaznavid Empire began to dismember rapidly, and life in Ghazni itself was disrupted. The saint had to leave Ghazni in difficult circumstances, leaving his books behind. According to *Faw'id-ul-Fu'ad*, Ali Hujwiri reached Lahore at night and in the morning found the people bringing out the bier of Shaikh Husain Zanjani whom he replaced in Lahore.

Although a Sunni Hanafi, Hujwiri's theology was reconciled with the concept of Sufi annihilation. However he strenuously campaigned against the doctrine that human personalities can be merged with God, instead likening annihilation to burning by fire which allows the substance to acquire fire like properties while retaining its own individuality. He also was a great upholder of the Sharia and rebuffed the idea that outward observances of Islam are not important for Sufis. Hujwiri believed that individuals should not claim to have attained "*marifat*" or gnosis because it meant that one was prideful, and that true understanding of God should

be a silent understanding.



Mausoleum of Data Ganj Bakash in Lahore.

Ali-Hujwiri is said to have died on the twentieth of the month of Rabi-UL-Awwal 465 H.E, but the date, the month and year are all conjectural. Most early writers agree on 455 H.E. As the year of his death, on the basis of the various chronograms.

Respect of Sufis towards Ali Hujwiri.

Ali Hujwiri was buried near the mosque which he had built during his lifetime. It has been a practice of Sufi saints coming to South Asia to first visit the shrine of Ali Hujwiri. Upon arriving in the subcontinent, Moinuddin Chishti first came to Lahore to pay his respects at Data Ganj-Bakhsh's shrine, where he spent quite some time in meditation and prayer before attaining enlightenment. He was then directed to settle in Ajmer Sharif, and commence his spiritual mission to go further east and preach.

The revelation of the Veiled.

The revelation of the Veiled is held in high esteem as the first important treatise on Sufism in Persian. The date of the

completion of the book cannot be determined with any certainty. It must have taken Hujwiri a long time to write it in Lahore without his personal collection of books. He was a prolific writer, perceptive and discriminating in his choice of topics.

Revelation of the Veiled was written in response to the request of one Abu Sa'eed Al-Hujwiri who put the following questions to him: "Explain to me the true meaning of the Path of Sufism and the nature of the stations' (*maqamat*) of the Sufis, and explain their doctrines and saying, and make clear to me their mystical allegories, and the nature of Divine Love and how it is manifested in human hearts, and why the intellect is unable to reach the essence thereof, and why the soul recoils from the reality thereof, and why the spirit is lulled in the purity thereof; and explain the practical aspect of Sufism which are connected with these theories."

The revelation of the Veiled begins with a chapter on *film*. Hujwiri introduces the concept of experiential knowledge toward the end of the chapter. When Ali-Hujwiri was asked *what is Sufism?* He replied, "In our times this science has been in reality obliterated, especially in this region, for people are all occupied with pleasure, and have turned away from satisfying [God].
Family Lineage.

His biographers have recorded his family Lineage (*silsila-e-nasab*) as under:

(Hazrat) Ali (Hajveri) bin Usman bin Ali bin Abdur Rahman bin Shuja'a bin Abul Hasan Ali bin Hasan Asghar bin Zaid bin (Hazrat Imam) Hasan bin (Imamul Auliya) Hazrat Ali ibne Abu Talib. This shows that he was Hashimi Syed as well as Hanafi.

Other works.

Ali Hujwiri wrote a few more books (which are mentioned in *Revelation of the Veiled*, and listed by Professor Nischolars in his English translation), but he himself mentions that all of those were stolen by other people.

Ketab Kashf-UL-Asrar (*Revelation of the Secrets*).

Some people think that the magazine Ketab Kashf-UL-Asrar is also written by him, but Hakeem Muhammad Mosa Amaratsari believes the content of that work does not match Ali Hujwiri's erudition.

The name of *Hazrat Data Gunj Bakhsh* is Ali' his kunniyat (Family name) is Abu Hasan and his birth place is the well known populous city Ghazni which was also the native town of the great king Sultan Mahmud Ghaznavi, who is popularly nicknamed as But Shikan (Idol Breaker). Ghazni had two localities (Muhalla) one of them was Jalab and the other was known Hajver. It is said in one locality was settled the family of his own grand parents and the other was the abode of his grand maternal parents. The early years of Hazrat Data Gunj Bakhsh were spent in Jalab while some period of that age was spent at Hajver. That is the reason of his being related to these places is referred to as Jallabi as well as Hajveri by his biographers. But the majority of writers refer to him as Hajveri while some mention with both localities Jallabi summa Hajveri. In his book 'Khshful Mahjoob he has himself written his name as. Ali bin Usman bin Ali Aljalabi summa Alhajveri.

[FAMILY LINEAGE.](#)

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This shows that he was Hashimi Syed as well as Hanafi.

HIS FAMILY.

The family home of Hazrat Data Gunj Gakhsh was the central place of homage and respect by his devotees and admirers as well as his family members. His mother was a lady of great devotion and attachment to religious worship and sympathetic attention for the betterment and welfare of the needy and the illness stricken. She belonged to Hussaini Syed Lineage, which in a sense meant, that she possessed the venturesome spirit of the Hussaini perfectionism and the Hasani embellishment at one and the same time.

His maternal uncle was reputed and respected as title bearer of "*Tajul Auliya*". It is said that when Prince Dara Shikoh in the company of the Emperor father Shah Jahan went for an excursion visit to Afghanistan he visited and paid homage at the mazar of Hazrat Tajul Auliya during his journey in that country, and enriched himself with the spiritual blessings and other assurances in his ventures and expeditions. But time for display of those rare qualities never arose as history and fortunes had their own secret plans and the expectations of gracing the throne of Mughal Empire fell short of achievement to Prince Dara Shikoh! Adjacent to the Mazar of Hazrat Tajul Auliya is the Mazar of his sister and mother of Hazrat Data Gunj Bakhsh.

HIS BIRTH.

The biographers and the chroniclers of Hazrat Data Gunj Bakhsh have chosen a path of brevity and choice in

describing the details of the family relation of Hazrat Data Gunj Bakhsh, with the result that the thirst and zest for enquiry of more knowledge in this respect remain unquenched and unfulfilled! It is therefore not surprising that even in giving the correct year of birth of the great saint there is no consensus among his biographers and the bulk of description in this behalf hinges round speculations and surmise, which is indeed a matter of regret and a blur of disinterestedness in this important sector of the history and biography of the Islamic greats! The conjectured year of birth of Hazrat Data Gunj Bakhsh has been assumed as year 406 A.H. This was the period of ascendancy of the Ghazni Sultanate. The rising star of sultan Mahmood Ghaznav's longevity was about to sink as the last years of his monarchial enthronelement which coincided with the early years of monarchy of his son Sultan Masood Ghaznavi, Hazrat Data Sahib did not evince any interest in recording or giving the exact date of his birth, for reasons best known to him or it was the trend of thinking in those days! Had he done so or at least given a glimpse in this connection, the spectacle of speculation and surmises which is a taboo in matters of historical research, would not have raised its discordant head! Or was it the spirit of self imposed humility and avoidance of self reputation which the Friends of Allah often exhibited especially in respect of personal glory!

SALIENT EVENTS OF LIFE.

From our point of view the central source of probing personal events into the life of Hazrat Data Sahib with its primal focus of attention on mysticism or Tasawwuf

is his Grand Matchless Book, universally acclaimed as "*Khshful Mahjoob*", literally meaning "Unveiling the veiled!" From its study as a source of personal biography, some important events of his holy noble life can be extracted for which he has hinted at various places in this book. These suggestive hints indicate that since his early life as a tender aged boy he was fond of acquiring knowledge in the extant branches of knowledge in Philosophy and Theosophy which later came to be known as religious spiritualism or *Tasawuf*. He had an enlightened craze of paying homage to and acquiring knowledge from the well-known scholars and learned persons in his own native land and its vicinity.

Then he crossed over the bounds of his native place and proceeded in travels to Syria, Iraq, Baghdad, ryfadain, Faras (Persia/Kohistan, Azar Baijan, Tabristan, Khuzistan, Khurasan,

Mawara'un Nahr and offered himself as a zealous pupil at the doorsteps of the great and well-known scholars of Islamic learning which inspired and instilled in him the quest of more and more knowledge in these fields. He spared no pains and endeavours in search of knowledge of Islam as a panacea of human ills and beacon light for the misguided and the deviators in this behalf. He cheerfully bore all the travails and tribulations that hurled themselves in the pathways of his quest, without diminishing in any measure the zeal for the knowledge. He himself writes at one place while describing his journeys in search of knowledge.

"Only in Khurasan I paid my personal respects to no less than three hundred religious scholars and acquired knowledge and enriched myself from the treasures and

reservoirs of these knowledges and enlightenments". Of the many teachers from whom he sought knowledge, he respectfully and reverentially makes mention of two teachers, one of them is Shaikh Abul Abbas Ahmad bin Muhammad Al-Ashqani and the name of the other reverend scholar is Shaikh Abul Qasim Ali Gurgani. Professor Nicholson who has been the teacher of Arabic and Persian in the Cambridge University and who has the honour of translating '*Kashful Mahjub*' in English, writes about the avidity and quest for knowledge by Hazrat Data Gunj Bakhsh in these glittering words.

"He undertook journeys to distant Islamic countries from Syria to Turkistan in search of knowledge. He travelled extensively and searching almost every tract of land from Sind to Caspian Sea" (Reference Introduction, English Translation of Kashful Mahjub).

After the acquisition of Academic knowledge in the fields of his search, he diverted his searching energy in quest of the accomplished spiritual teacher (Murshid-e-Kamil). He undertook long and distant arduous travels in search of a personality who could pacify his zest for Islamic learning in domains of his earnest desire and not mere academic superficial knowledge which is enough for novice in this field. Allah the Almighty mercifully guided him, as a reward for his honest, sincere and painstaking travels and the hazards which are the natural concomitants of such like Missions of approach to the august personality. The august personality of his search became his life long companion guide in the special field of knowledge which had become the chief de

Mission of Data Sahib's life.

When we study the noble immaculate characters of the accomplished mystic teacher-mentors of Islam we discover that in their pursuit of spiritualism or mysticism one factor is seen as a common denominator in them all without exception that are first they devoted their entire attention in receiving and making themselves proficient in the extant academic knowledges related to the understanding and practising Islam so that they may remain well-versed and fully competent to stand any test in the performance and expounding *Shariat* to any brand of people coming to them for guidance and enlightenment. After achieving perfection in this field they would enter the more exacting arena of the devotion to the righteous path through the medium of inner or spiritual institution and training under the command of rigorous disciplinarians who subjected their disciples to severe physical and spiritual exercises before the latter were enlisted as eligible candidates for being moulded into spiritual perfectionists as mentor-teachers themselves for other truth seekers. This in simple words means that without the academic knowledge in different sectors of extants priorities the quest for and perfection in spiritual sector is not possible.

The noble name of the Shaikh-e-Kamil (Perfect Spiritual guide) of Hazrat Data Sahib is *Shaikh Abul Fazl bin Hasan Khattali* who was the Shaikh-e-Kamil of the Junaidiya Chain (Silsila). The *Baiyat* (All~giance or fealty) chain of *Hazrat Data Gunj Bakhsh* proceeds as

under.

Hazrat Data Gunj Bakhsh was the murid (spiritual disciple) of Hazrat Shaikh Abul Fazl bin Hasan Khattali the Murid of Shaikh Abul Hasan Husri, the murid of Shaikh Abu Bakr Shibli the murid of Hazrat Junaid Baghdadi, the murid of Shaikh Sari Saqati the murid of Hazrat Maruf Karkhi, the murid of Hazrat Dawood Taa,ee the murid of Hazrat Habib Ajami, the murid of Hazrat Khwaja Hasan Basri who had received spiritual blessing from Hazrat Ali Murtaza who had the unique privilege of being brought up and instructed by Holy Prophet Hazrat Muhammad Mustafa Salal Laho Alaihe Wa Sallam.

Hazrat Data Gunj Bakhsh had also received spiritual blessings and guidance in addition to Hazrat Shaikh Abul Fazl Khatali from Hazrat Abu Saeed Abul Khair and Hazrat Imam Abul Qasim Qushairi who was the author of Magazine (Ri sal a) Qushairiya. These two spritual personalities stand out prominatly among other spritual guides from whom Hazrat Data Gunj Bakhsh had blessings in his pursuit of spiritual perfection. About his *Shaikh Hazrat Khattali*, Data Sahib pays glorious tributes at one place in the '*Kashful Mahjub*' as under:

'He is like the embellishment of Autads (who are the rarest persons as members of spiritual functionaries known by this title who are said to the to be just four in the whole world) and leader of the righteous persons as followers of Islam. In the Realm of Tariqat I owe allegiance (Baiyat) to him. In Tasawwufhe (The Shaikh) follows the teachings of Hazrat Junaid, and a reliable

and trustworthy murid of Hazrat Shaikh Husri."

Hazrat Data Sahib kept himself in constant service and presence of his *Murshid-e-Kamil* for a number of years at a stretch till the last breath of his shaikh, to this extent of servitude and regard as his beloved that when the appointed moment of the *wisal* (departure from the world) arrived, the sacred head of his *Murshid* was in the lap of Hazrat Data Gunj Bakhsh. That was the affectionate regard of a perfect *Murshid* to his perfect devotee disciple -- a rare tribute indeed?

Fiqahi Sect.

The dictionary meaning of the term Fiqh is the knowledge or understanding the science of Islamic Law and Islamic Jurisprudence. The broad concept of the Fiqh is the code of principles or laws adopted and set down by the Great Four Imams Hazrat Imam Abu Hanifah, Hazrat Imam Shafa' ee, Hazrat Imam Malik and Hazrat Imam Hanbal, forming, their own Fiqh group or sects which came to be known as Sunni or Hanafi, the Shafae, the Maliki and the Hanbly.

Hazrat Data Gunj Bakhsh was the follower (Muqallid) of Hazrat Imam Abu Hanifah for whom he had a great regard and reverence in his belief. Wherever the name of Hazrat Imam occurs in the book 'Kashful Mahjub', Data Sahib remembers and mentions him with great respect and devotion. Some time he addresses the Great Imam as 'The Imam of the Imams (Imam-e-Imamaan), 'The Leader of the Sunnis (Muqtadae-Sunniyaan) and some time as the Dignity of the scholars of Fiqh and Urn

(Sharaf-e-Fuqaha-o-Ulamma").

His matrimonial life.

It is surprising that there is no mention in any of the biographies including his own about the matrimonial life of *Hazrat Data Gunj Bakhsh* except for a cursory mention in the *Kashful Mahjub* that he had married but a separation took place and there after he did solemnize the second marriage during the rest of his life.

Arrival in Lahore.

After the *wisal* (demise) of his *Murshid-e-Kamil*, Hazrat Data Sahib left his native town Ghazni for good and made his way through the terrains of hazardous journey towards the Indian subcontinent which was strewn with idols and idol worshippers and a life which was far from cultured and civilised from enlightened conceptual points of view. He was accompanied by his colleagues and co-sharers of his spiritual ideology among whom along with others Shaikh *Ahmad Sarakhsi* and *Shaikh Abu Saeed Hajveri* were prominent. Though these enthusiastic warm-hearted preachers were less in number but this apparent deficiency was made good and even surpassed by the combined spirit of the numerical hordes of marchers, the new entrants in the subcontinent under the leadership of *Hazrat Data Gunj Bukhsh*.

They did not flinch in their energetic effervescent march to their mentally set destination and came down to Lahore, discarding and overcoming the different

terrains of their long and tiresome journey and the stiff and at place violent opposition of the opponents and resisters. Their only and the chief Mission was the preaching of Islam and establishing a citadel and sanctuary for the promulgation and consolidation of Islam at this new place Lahore with hopes of its expansion to other adjoining and distant territories.

When *Hazrat Data Gunj Bakhsh* arrived in Lahore in the company of enthusiastic and energetic followers, it was the reigning period of Sultan Masood Ghaznavi the son of the more famous Sultan Mahmood Ghaznavi who had already earned his name as the 'Idols breaker' (B'ut Shikan) in the history of Islam as well as of India!

The reigning period of Sultan Masood Ghaznavi is from 421 A.H. to 432 A.H., but the exact year of arrival of Data Sahib in Lahore is not known nor could it be ascertained from any biographical and historical sources. If the year of his *wisal* be taken as 465 A.H. then the period of his stay at Lahore exceeds thirty years. During all this long period he was devoted, day and night, in the preaching of Islam among the hard cored idolaters and other irreligious elements of the place.

His sweet and heart capturing mannerisms of preaching won the hearts of his listeners and they felt themselves enthralled and captivated which led to their forsaking idol-worship and willing acceptance of Islam as the true and dynamic religion of One Sovereign Allah as enunciated and initially preached by the Holy Prophet Hazrat Muhammad Mustafa Sallal Laho Alaihe Wa Sallam in Makkah Mukarramah and later in Madinah

Munawwarah and other parts of Arabian Peninsula and beyond.

People in throngs accepted Islam and took oath of fealty and allegiance at the hands of Hazrat Data Gunj Bakhsh and their numbers gradually rose to legions. They proved to be the lamp bearers of the Divine religion which enlightened and energised their own followers in turn, thus spreading the area of Islamic influence far and wide in the subcontinent where Islam entrenched itself so firmly and securely in the hearts of new converts so that even after a lapse of more than nine hundred years there is no visible sign of the relapse and decline of Islamic spirit among its followers whatever else may have happened to other sectors of life. In spite of all trials and travails besetting in the path of Islam followers, when the time and call come their way for the survival and safeguard of pristine- Islamic teachings, not even a neutral observer finds no let and decline in the spirit of upholding the Islamic banners aloft discarding and trampelling all hurdles and obstacles, thus ensuring that the *Norani* (Divine Lit) visage of Islam remains untarnished and unsmeared in the least! The Darvaishes which the mystics may reverently be addressed as such, are intoxicated with the remembrance and devotion to Almighty Allah and His Holy Prophet Sallal Laho Alaihe Wa sallam, and ever vigilant watchfulness for the safety and glory of Islam as the sure remedy of human ills, thus become the true vicegerent of Allah on earth. And Allah in return and as a reward for their carrying out His Command with utmost submission and humility in His Presence fills every fibre of their physical and spiritual frame with His Own Nur and

Light in such an visible and exhibitional Manifestation that anyone who comes in contact with their Divine glorified persons becomes so much charmed and enthralled at the very first glance at their holy visages that he would willingly submit to whatever he is asked to execute as an inspired obligation. Thus a formidable contingent is formed which is ever prepared to sacrifice their all for the cause and sustenance of Divine Mission of peace and security on Earth which is Islam in its real significance.

This is the unboasted and untrumpeted achievement at the holy blissful hands of those servants of Allah who are sometimes sarcastically called as slumberous mendicants on account of their hours long engrossment in their meditations and Muraqibas, or as spineless crusaders to fight against social and moral evils without any visible weaponry in their hands, and yet when in spite of all these tauntings of being resourless, the Revolution in the hearts and minds does take place entirely through the Divinely inspired glances by these spiritualists and Diviners, the joker and ridiculers stand aghast speechless and bewildered at the unbelievable phenomena before their own eyes. This is indeed the critical moment when the genuine truth seekers and the ridiculers part with one another as belonging to the distinct forces of Good (Khair) and those soulless creatures joining hands with the forces of evil (Sharr) as if in execution of Divine Plan of creation! The courageous conquerors of the Ghazni Dynasty conquered the lands of the aliens bringing their vast countries and the inhabitants making them servants and subjects geologically and outwardly, demolished strong

concrete fortresses and planted their royal flags over the palaces of their enemies and forcibly got their names and their achievements recorded in the history of the regions, but as against these kings and the army commanders and in juxtaposition to horrible tales of their forcible subjugation of the people, a Darvaish rising from the tracts of Ghazni almost resourceless worldlywise without any pomp and show of valour and awe of physical conquest, in the company of zealous devotees marched from place to place conquering the hearts and subjugating the souls of the people who came within his sight and transformed the life patterns of these people as if giving them a new birth and new life which would stand them in good stead in the new existence of the Hereafter.

Death.

There are more than one versions as regards the demise of *Hazrat Data Gunj Bakhsh*. Professor Nicholson has written that the intermediary year between 456 AH to 465 AH is the year of his wisal (death). But the Epitaph which was set up earlier (perhaps removed afterwards) over the grave of Hazrat Data Sahib by Jami Lahori indicated the year of demise as 465 AH derived from the calculation of numerical values of letters of Arabic Alphates comprising the word 'SARDAR' (with letters, Seen, Ray, Dal, Alif and Ray each of which has been given the numbers according to Abjad system which is peculiar to outsiders and strangers to this Mathematic system! Nevertheless this system of calculation is in vogue in the Islamic system of calculation. The numerical break up of the Abjad

letters comprising the word 'SARDAR' alongwith the numerical values of these letter is as follows:

Letter Seen Ray has value

== Dal== Alif == Ray ==

60 200 4 1 200

SARDAR

465

(Note:- The explanation of the letters and their Numerical values to arrive at the figure 465 is by way of a paranthesis by the translator in English of the Moqaddama (Introduction) to the book in Urdu).

[Books of Data Sahib.](#)

Data Sahib was a scholar of a very high calibre, broad minded and deep spiritual insight. He was himself a treasure-personified of books of every conceivable points of view concerning spiritual and mundane aspects of life. His knowledge both in philosophy and logics (*Maqulaat*) as also in traditions (*Manqullaat*) was uncomparable. He possessed clear unfading mind distinct farsighted vision, unequivocal transparent heart and conscience, unbiased outlook in all matters. He was also a poetic genius but could not or did not leave an imprint as legacy to be sources of guidance and beneficence for person who has a dig in the genre, but persons of dubious inclination beguiled him in the name of borrowing his books, in prose and poetry and working as pirates published these works in their own names

while the Data Sahib simply out of courtesy and avoiding harm to anyone's personal interest, kept an honourable and dignified silence Nonetheless Data Sahib was the author of a number of books on different important subjects, the titles of these books are as under:-

- 1).Diwan (Collection of poetic verses);
- 2).Kitabe Fana-o-Baqā
- 3).Asrarul Ghalq Wal Mamnaat
- 4).Kitabul Bayan Le Ahli! Eimaan
- 5).Bahrul Qulub
- 6).Minhajuddin and
- 7).Sharh-e-Kalam Mansur Al Hallaj

But it is extremely regrettable that none of these highly valuable and precious books is available. Some books were pirated and offenders attributed these books to themselves as authors without the slightest prick of conscience. This has been mentioned by him in his only surviving matchless grandiose book '*Kashful Mahjub*, with a touch of regret and sorrow. The other books became untraceable and are not available even for a mention or review.

Some facts about Kashful Mahjub.

It is an accepted act that the worth and class of any work (book) is judged in relation to the personal

qualities of its author. To say anything howsoever grandiloquent it may be about the book, the author of which is the personality of Hazrat Data Gunj Bakhsh, is like placing a candle or lamp before the sun! Words of any class and degree simply fail to examine and assess the greatness and excellence of the distinction of Hazrat Data Gunj Bakhsh. The great scholars and exponents of theology as well as spiritualism have admitted in every age and at every centre of learning, have expressed their opinions and reviews in the most praiseworthy and adorable words and expressions. Some of these reviews or appreciative words recorded in this behalf are reproduced below:

Hazrat Maulana Jami in his universally acclaimed book '*Nafhat'ul'Uns*' pays tributes to Hazrat Data Gunj Bakhsh in these unforgettable words.

Translation (from Persian):

"He was at once a learned scholar as well as fully conversant with the Truths and Realities associated with the creation of the universe. He benefited himself with the company and association of numerous great religious and spiritual leaders of his time and received blessings from them. He is the author of "*Kashful Mahjub*" which is one of rare reliable books on the knowledge of Tasawwuf. In this book he has collected a number of delicate and deep secrets (of the universe etc)."

Mufti Ghulam Sarwar of Lahore who is himself an author of grand calibre. He was considered as a high class research scholar among his compatriots and his

personality is a grand source of inspiration and guidance in the realm of Tasawwuf alongwith his estimation of other exponents of this branch of knowledge. This is what he says about this book of Hazrat Data Gunj Bakhsh:

Translation (from Persian):

Hazrat Shaikh Ali Hajveri is the author of many books and among these books the one which is most reputed and well known is '*Kashful Mahjub*'. No one can dare raise an objection or criticize this book in any respect. This is the first ever book on Tasawwuf written in Persian"

The most valued and the appropriate opinion about this book is that which has been given is that of Sultanul Mashaikh Nizamul Haq wal Deen Hazrat Mahboobe Elahi. It is said in Fawaidul Fawad (by Hazrat Nizamuddin Auliya):

"One who has no murshid will get him as a blessing of study of this book"

A great and weighty reason of '*Kashful Mahjoob*' being popular as an eternal guidance in the present materialistic age when practically everyone is involved in mad race of grabbing more and more wealth and material comfort is that this book has inspired and awakened the conscience and spirit of research of truth among a large group of people have engaged themselves in printing and publishing '*Kashful Mahjub*' in a befitting manner with neat and tidy get up and vieing with' one another in the dissimination of message of

spiritual blessing which the book contains. Apart from the Muslims even non-Muslim Orientalists are also busy translating this book in foreign languages. Among the English Orientalists Professor Nicholson who was the teacher of Arabic and Persian in the Cambridge University has translated this book into English and to be true he has accomplished this feat in the excellent manner which this book deserves. Likewise the Soviet Russian Orientalist Professor Zufiskieve in keeping with the high estimation of this book in his own mind, he undertook the arduous and yet enviable task of correcting and amending the unwarranted intrusion in the original text of this book, he has managed to spent many of his precious years before he succeeded in his painstaking self-imposed obligation, and he himself wrote a research based introduction in Persian which is the original language of *Kashful Mahjub* and published it from Leningrad. Now in the Central Library of Leningrad there is an authentic error free copy of the real *Kashful Mahjub* -- an honour which perhaps is not available with Eastern sector of Europe where belief in Religion and one Almighty Allah is a taboo. This is indeed a true acknowledgement of the greatness of the book in this region.

The title of "*Gunj Bakhsh*".

The holy personality of Data Sahib is more renowned and acclaimed than his personal name. His personal name is Shaikh Ali and Kunniyat (family name) is Abul Hasan. But his title of Gunj Bakhsh (The Endower of Treasure) one who bestows or offers his treasures as personal gifts unto whomsoever he pleases, is known

and recognised all over the world and hearer's attention is at once drawn to one of the greatest Mystic sages whose holy shrine is the centre of homage payers at Lahore, the historical city of Pakistan. The research scholars have divined to locate the genesis of this title of Data Gunj Bakhsh.

It is said that Hazrat Sultanul Hind Khwaja Moinul Haq wal Deen Ajmeri paid a visit to the mazar of Hazrat Data Sahib and stayed in one Hujra (small secluded room meant for worship) for forty days to complete his Muraqabah (Meditation). During this period Hazrat Khwaja Ajmeri received magnimous spiritual enlightenments and soul rousing blessings bestowed spiritually by Hazrat Data Sahib to such an enormous measure that only Hazrat Khwaja can describe. It is said that when after the completion of forty days Chillah Hazrat Khwaja Moinuddin intended to leave the Hujra and pay farewell homage the following famous poetic couplet came unto his lips and the Khwaja Sahib in an ecstatic trance recited the said couplet which caught the attention of the bystanders and came upto their tongues and lips and became instant, verbal currency far and wide as if through Divine charm! The literal content of the couplet is reproduced below for memorising in exact words which is sure to be a source of spiritual (as well as mundane) blessing. The couplet is:-

*Ganj Bakhsh-e faiz-e aalam, mazhar-e nur-i Khuda
Naqisaan ra pir-e kaamil, kaamilaan ra rahnuma*

گنج بخش فیضِ عالم مظہرِ نورِ خدا
ناقصان را پیرِ کامل، کاملان را رہنما

Translation:

Ganj Bakhsh is a manifestation of the Light of God for
all people

A perfect guide unto the imperfect ones and a guide unto
the perfect ones

An attempted translation of this inspiring couplet maybe
presented thus:

'The Bestower of the treasure of the universal blessing,
the Manifestation of Divine Light.

The Perfect spiritual inspirer to the raw (and uninitiated)
and a guide for those on path of Perfection.

The words so rehearsed by the *Great Khwaja Ajmeri* soon became spiritual slogan for all those who are ever ready to remember and pay homage to *Hazrat Data Gunj Bakhsh*. After the *Khwaja Moinuddin Ajmeri*, the holy shrine of Data Sahib became the centre of spiritual blessing and the visits of other *Murshids* belonging practically to all sects and creeds of spiritual theology to this holy place has further popularised and sanctified the shrine of *Hazrat Data Gunj Bakhsh*. Now-a-days the shrine of *Hazrat Data Gunj Bakhsh* by its spiritual mystic magnetic force attracts unending crowds of pilgrims and devotees who are seen at almost all the odd-even hours making their way to the Mazar Shareef begging and entreating his favour for presenting and solving their problems in the presence of Almighty

Allah and this faith in his spiritual powers has never been in question. Yet it is an irony of situation that in the midst of these throbbing bands of believers of mystic blessings an antagonistic group of decriers of the great mystics as also of the creed of mysticism has cooped up which spares no time and energy of denouncing this creed of mystic as anti-Islamic touching the fringes of Kufr and faithlessness. But the Truth never succumbs and surrenders and establishes its entity. This is the reward of remembering Almighty Allah and offering thanks giving to Him Who in turn does not overlook the sincere help seekers in hours of their agony and miseries.

Hazrat Data Gunj Bakhsh has shown us the way of access to Almighty's favour and it is to keep the Remembrance of and thanksgiving ever pulsating and throbbing in our hearts and mind. And this is the surest way of being blessed with the Favours and Munificence of Almighty Allah and this is also the Divine way of remembering and benefiting the truly Humble servants of Allah who Himself abides by His own Assurance that He never causes breach of His Promise.

In conclusion it is only befitting and appropriate that some heartfelt tributes maybe offered in the presence and in honour of *Hazrat Data Gunj Bakhsh*.

Syed of Hajver is the Master of the Ummats

His Tomb (Mazar) is most sacred you the Saint of Sanajr
His Tomb (Mazar) is like the *Ka'bah* for the Saint of San

jar. He broke down the obstacles of Mountains

In the land India he sowed the seed of Prostration

The Grandeur of Age of Farooq is reflected in his resplendant visage

The guardian of the honour of the Holy Qur'an

The house of the Falsehood gets destroyed through the Force of his sight

The clay of Punjab got its reviving ,new birth with the blow of his breath

Our Mom got brightened through him as sun

He is himself the Lover, The messenger and carrier of message of love

From his forehead the secrets of the Truth become evident

☀ *M I R A C L E.*

According to some historians one of the first persons to become Muslim at the hand of *Hazrat Data Gang Bakhsh* was Rai Raju. He was Naib Hakim of Lahore at that time. On his conversion to Islam *Hazrat Data Gang Bakhsh* named him Shaikh Hindi. There is likelihood that under his influence many other people also converted to Islam.

When *Hazrat Data Ganj Bakhsh*, R.A came to Lahore, he built a Khanqahâ and a Mosque, known as â Khishti Masjidâ, outside the city on a mound to the west of

Bhati Gate near the bank of river Ravi.

It is said that when the mosque was originally being built by him some of the locals pointed out that the Qibla of the mosque is not in the right direction and appears towards southern. On complaint, he asked the people to say prayer and during the prayer he showed them the Holy Kaaba, consequently its direction was right. It was the first miracle of the saint. This mosque became a model to look at for the fixing of Qibla of all the mosques in the following centuries. The historical records tell us that after the death of *Hazrat Data Gang Bakhsh*, R.A, because of the reverence and respect of the Muslims for the great Saint, the mosque has been the subject of renovation, addition and beautification for several times by different devotees.

The great Mughal Emperor Akbar built the northern and southern massive gates and floor leading to the cenotaph. Later, in the third year of the reign of Emperor Mahiyudin Muhammad Aurangzeb Alamgir (1658-1707 A.D) an excessive flood in the River Ravi ruined the original mosque. So, keeping in view the need of mosque, within few days a new beautiful building of the mosque was built on the same foundation. The emperor also built an embankment that not only had been a major reason in saving Mosque ever after but also caused the river to change away its course further north.

Maharaja Rangit Singh (Nov.1780- June 1839) himself also had great respect for the Holy saint. He came to hold the shrine in great reverence and made many offerings. He contributed Rs. 10,000 on the

occasion of each Urs of the Hazrat Data Gang Bakhsh and he also repaired the mosque periodically. After him Maharani Chand Chour (Wife of Kharak Singh and mother of Naunehal Singh) repaired the mosque and also built a beautiful vaulted chamber over the cenotaph where the Holy Quran was recited day and night.

The already existing mosque was a flat top building having minarets but without any dome. In 1860 AD, Gulzar Shah, a Kashmirian, rebuilt the mosque on the same pattern. It was for the first time that he also built a huge dome in its center with two other small domes on its right and left. There were also low height minarets at the corners. In 1879 A.D the mosque was again repaired by Jhando chob Farosh. Some people say that there was no dome over the mausoleum of Hazrat Data Gang Bakhsh, in 1868 A.D Haji Muhammad Noor built a dome over the mausoleum.

The recorded events revealed that, in 1921 A.D under the supervision of Ghulam Rasol Khatwala, a major operation was exercised here when in place of the earliest modest mosque a pretentious building was constructed here but it was damaged in late 1960 A.D. during an earthquake. The Punjab Auqaf Department took the charge of the shrine and the mosque in 11 January 1960 A.D. As there was rapidly increase in number of visitors so the government decided to embark upon an ambitious two phases expansion plan of the Mosque. In 1978 A. D, the phase one (western side of the shrine) was completed under the supervision of General Zia-ul-haq. The mosque was shifted from its original place further towards west. The second phase

(eastern side of the shrine) was begun in 1997A.D under the direction of former Prime Minister Mian Muhammad Nawaz Sharif that has completed now. It is divided into four parts on *Mughal Chahar Bagh* pattern.

On completion, the project would have a double storey complex consisting of a basement for parking vehicles, a Sama Hall, Ablution site, Toilets, Administrative block, Atiqaaaf rooms, Langer Khana (public kitchen), Library, Madressa (school), Industrial School, Quran Mahal and A/C plants. The upper storey consists of a square prayer chamber, the mausoleum, the Chillaghah of *Hazrat Khawaja Muinudin Chishti* (R.A) and a wide courtyard. The facade of the prayer chamber is a magnificent arched structure raised in blue tiles with two high cone style minarets that are gold plated. On the south, in front of the mausoleum, there are two doors. The Shah of Iran donated one of these doors that has beautiful Iranian inlaid work on gold. All the arches, the window frames and pillars in the mosque and mausoleum are in carved marble. The entire floor is also in marble. The mosque is spread over a total area of 3,68,150 sq. ft. and it is the third largest mosque in Pakistan. It can accommodate up to 52,600 people.

Hazrat Data Ganj Bakhsh is the most luminous figure of our history. While Muslim warriors conquered these parts of the sub-continent by force, the Muslim Saints identified themselves with the people, and interpreted Islam to them as a rational approach to better life in this world and hereafter. The people were not converted to Islam under any pressure of the armed forces; they

accepted Islam voluntarily because of the appeal of the message of Islam as conveyed and preached by Muslim missionaries. By common consent Hazrat Data Ganj Bakhsh is a great Saint of the sub-continent. Hazrat Data Ganj Bakhsh was born in Ghazni, a small place in Afghanistan. Located at a higher altitude it is a cool place in summer. The winter is windy and cold. When Ghaznavids were in power, this town was known for its grandeur as it happened to be the capital of their empire. It is said, it is contemporary to Harrappan and Indus valley civilization. It was the centre of trade with “Khurasan” and Sindh. It was a medieval walled city with expansions of areas called “Mohallahs” developed outside the walled city. Two of these Mohallahs were known as “*Hujwer*” and “*Jalab*”. *Hazrat Data Ganj Bakhsh's*, family lived in the locality of Hujwer. In his book *Kashful Mahjub* he categorically prayed for Ghazno “becoming the abode of Saints and venerable men”. Many books mention 400 A.H. or 1000 A.D. as date of birth but some writers by analysing the contemporary historical events argue it to be 1002 AD. Hazrat Data Ganj Bakhsh was a Hasani Syed i.e. a descendent of Hazrat Ali. Generally recorded is Ali Hujweri son of Muhammad Usman son of Abul Hasan ali, who was son of Abdur Rehman son of Shah Shuja son of Abul Hassan Ali son of Asghar son of Daud son of Imam Hasan who was son of Hazrat Ali. Those of ‘Alids’ who survived at Karbala sought refuge in distant lands. (There is a narration that some survivors of the tragedy came to Lahore and among them Bibi Rukayya, the chaste lady, whose tomb is revered as Bibi Pak Daman). Some question this, but dispersal after tragedy of Karbala is confirmed. Among them were the forefathers of Hazrat Data Ganj Bakhsh, apparently an affluent family, with a religious devotion, piety and learning. Being in Iran, the family of Data Ganj Bakhsh was largely Iranised. They had married Iranian Woman. In the deviation of writing the book *Kashful Mahjub* in

persian, instead of Arabic, is evidence that the spoken language of the family was persian. May be his mother was also an Iranian. The original name of Hazrat Data Ganj Bakhsh was Abul Hasan Ali when he came to be known as Saint, he was surnamed ‘Data Ganj Bakhsh’ because of his generosity. In *Kashful Mahjub*, Hazrat Data Ganj Bakhsh has referred to himself as Ali Bin Usman-bin-Ali-al-Jallaby-al- Ghazanvi-al-Hujweri. He was named after his grandfather. *Hazrat Khawaja Gharib Nawaz, Muinudin Chisti*, the celebrated Saint of Ajmer, meditated at the tomb of Hazrat Ganj Bakhsh. After a period of forty days, he was, it is said, greatly affected by the graces showered upon him at this holy place and it was here that he got the spiritual illumination. At that moment standing at the foot of the tomb, out of respect for the great saint said: “Ganj Bakhsh-e-faiz-e-alam, Mazhar-e-noor-e-Khuda, Naqisan-ra pir-e-Kamil, Kamilan ra Rahnuma”.

It is generally thought that from that date the Saint came to be called Ganj Bakhsh. The couplet is inscribed over the marble arch on the entry gate of the tomb. Some, however, feel that the Saint was so known even during his lifetime. *Hazrat Data Ganj Bakhsh* had great and brilliant knowledge of Quran, tradition, history, jurisprudence and logic etc. that is testified by the treasure trove in the classic ‘*Kashful Mahjub*’. The supreme mission of the Saint was to make the people understand true Islam. He had great skill in discourses, debates and profoundness of thought. Hazrat Data Ganj Bakhsh, as referred to in *Kashful Mahjub* has written seven other books.

Hazrat Data Ganj Bakhsh was himself a poet. He has quoted numerous verses in *Kashful Mahjub* and this shows his developed taste for poetry. The Saint, it is appears from his writings, travelled extensively. The places visited include Amul in

Tabaristan, Farghana, Azerbaijan, Tabrez, Baghdad, Balkh, Merv, Baward in Turkman, Damascus, Samarkand, Egypt, Heart, Nishapur, Hijaz, Isphahan, Khurasan and Kirman etc., etc.

Hazrat Data Ganj Bakhsh was a scholar Saint. His classic work *Kashful Mahjub* is scholarly exposition of various subjects. A deep and thorough study leads one to discover the genius of spiritualism in the form of sayings of Hazrat Data Ganj Bakhsh. Prof. Masud in his book on Data Ganj Bakhsh has copied and calculated 536 such 'Aqwal', to quote one:

According to '*Fuwaid –ud-Fuwad*' by Hazrat Nizamuddin Aulia Delhi when Hazrat Al-Khattali asked Hazrat Data Ganj Bakhsh to proceed to Lahore, he expressed surprise at the order, for, Shaikh Zanjani was already there. But he was asked to follow the orders without questioning. When Hazrat Data Ganj Bakhsh reached Lahore, the first thing he noticed was that funeral of Hazrat Shaikh Zanjani was being taken out and Hazrat Data Ganj Bakhsh led the funeral prayer. It thus dawned on him why his Shaikh had asked him to proceed to Lahore. Shaikh Al-Khattali who was the *Qutab* of the age was a man of great spiritual vision. He must have visualised that the Seljuks were likely to rise. Islam had recently entered Punjab and there was great scope of work. There is controversy among the writers about the date of arrival but it is around 1034 or 1035 AD. Two Sufi Scholars preceded Data Sahib in case of Lahore. These are Shah Hussain Zanjani and Shah Ismail. Shah Hussain Zanjani died in 1034 and his tomb is in Chah Miran. Shah Ismail died around 1048 and his tomb is on the Hall Road.

According to Syed Muhammad Latif and Tahqiqat-e-Chishti one of the first persons to become Muslim at the hands of Hazrat Data Ganj Bakhsh was Rai Raju, who was the Naib Hakim (ruler) of Lahore. On conversion to Islam, he was named Shaikh Hindi by

Hazrat Data Ganj Bakhsh. There is likelihood that under the influence of Rai Raju many others converted to Islam. There were large conversions in the area of Bhati Gate which had been named as Hujwari Gate. On complaint, the ruler, Sultan Masud referred the leader Jai Singh and other Hindus to Data Sahib where they all embraced Islam on forceful eloquent and convincing arguments of Data Sahib. Data Sahib also decided that the name of the Gate might neither be Hujwari Gate nor Jai Singh and instead be called Bhati Gate as before.

Hazrat Data Ganj Bakhsh acquired great fame and came to be recognized as the Qutab-ul-Aqtab. He had during this period many disciples who came to him for religious instructions. He had 'Khanqah' and a Mosque in his lifetime. This Mosque was rebuilt in 1279. It was damaged later, around late 1960s during an earthquake. It is said that when originally being built some of the locals pointed out that the 'Qibla' of the Mosque was not exactly in the western direction and appeared towards north. On learning the objection the Holy Saint himself one day led the prayer and after that asked the people who had objected to see if the "Qibla" was wrongly placed. When they saw they found it directly in line with the Holy Kaaba. It was the 1st 'Karamat' of the saint. As already mentioned the most important of Hazrat Data Ganj Bakhsh was *Kashful Mahjub*. The book took quite some time to finish and he summed up his spiritual experiences in the same. This was also the first work on Sufism written in Persian. *Hazrat Data Ganj Bakhsh* was also a scholar of Arabic but to communicate easily with his readers, he wrote it in Persian. This book was translated into English by Prof. R. A. Nicholson. He was Professor of Arabic and sometimes lecturer in Persian at the University of Cambridge. The 1st English edition appeared in 1911, second in the year 1936 and yet another in 1959. In the introduction *Hazrat Data Ganj Bakhsh* noted that the book was

written in answer to some issue raised by Hazrat Abu Saeed Hujweri in regard to Sufism. The book seeks to explain divine mysteries, way of truth and stages of Sufism which one covers in his communication and effort to reach the Creator.

The Khanqah (shrine) came into existence, when infact *Hazrat Data Sahib* came to stay in Lahore. It was on a mound west of Bhati Gate. A mosque had also been raised by the Saint alongwith Khanqah known as “Khishti Masjid”. The Mausoleum of the Holy Saint, according to Tehqiqat-e-Chishti was constructed by Sultan Ibrahim a successor of Masud Ghazanvi, the son of Mahmood Ghazanvi, in whose time the Holy Saint came to Lahore. According to Syed Muhammad Latif’s History of Lahore “Having lived for thirty four years in Lahore, during which time he conferred great benefits on the prople by his learning and piety, he died in 465 A.H. (1072 AD) and was buried close to a mosque which he had himself sult. The Mausoleum was constructed by Sultan Ibrahim. *Maulana Jami*, in his book ‘*Nafaht-ul-Ans*’ and Dara Shikoh his ‘*Safina-tul-Aulia*’, speak in high terms of accomplishments of *Data Ganj Bakhsh* as a religious preceptor and from the times of Ghazanvids being upto the present day his memory has been held in the greatest veneration by all classes of prople. He was a great author of his time. A fair is held at the tomb each Friday, which is largely attended by Muslims and Hindus. These days while generally there is always an atmosphere of fair on all the week days, on Thursday there is much more number of the faithfuls. This scribe saw people from all communities at the tomb including Sikhs, Christians and Parsis. While the donations and nazranas normally come to lakhs even in the surrounding bazaars there is always a hawker like loud invitation “Is there anyone in need of food”? One of the Mausoleum arches contains the word 465 A.H. The mausoleum

of the saint is in a square shape encircled by seven arches on each side with an outer Verandah and an inner circle of same number of arches i.e. 28x7 on each side. The grave in the tomb itself is on a raised platform. One has to climb 3 steps to enter. The tomb has a gate and three openable windows. All the arches, pillars, window frames are in carved marble. The entire floor is also in marble. The entrances on the eastern side were re-built by Auqaf Department with two big entrance doors, one for ladies and the other for gents.

On the south there are again two main doors where people leave the footwear. The Shah of Iran donated one of these doors which was Iranian “Gold in-lay”. The original mosque which was built by Hazrat Data Sahib was re-built by Sultan Ibrahim, repaired and was finally demolished in nineteen hundred sisties.

According to Syed Latif, the floor of the entrance to the Mausoleum and the door frames as well as platforms on the right and left was built by the Mughal Emperors. Ranjit Singh himself later came to hold the shrine in great reverenc and made mayn offerings. He contributed Rs. 1000 on the occasion of each Urs of the Holy Saint. Maharani Chand Kaur wife of Maharaja Kharak Singh built a vaulted chamber in the Mausoleum whree Holy Quran is recited day and night. Other contructions on the perphery of the shrine appear to have b een raided by devotees of the Saint. There other royal gifts given to the Shrine from time to time were wells and villages in the vicinity of the Khanqah (shrine) which were made. It also appears from *Tahqiqat-e-Chishtai* that a well called Muhammad Khan Tangsalwala, which was then near the Medical College was given as Nazr to the Khanqah by Ranjit Singh, who had also given as ‘Nazr’ two or four other wells. These were during the construction of the cantonment of Anarkali taken over by the British, but in lieu thereof the British gave five

times the area of land taken over on the other side of the River Ravi. Originally this land was also Muafi but later on the British withdrew the exemption due to the non-cooperation of the Zamindars. The proper mausoleum is a fine specimen of marble workmanship. As already mentioned, the 'Khishti' Mosque or the Mosque in brick came down during late sixties due to an earthquake. The Mosque has now been shifted from its original place towards further west. A magnificent arched, concrete structure in Turkish architectural style has been raised in blue tiles with two high cone style minarets which are gold plated. The mosque has a vast area underground where "Langar cooking" goes on. The offices of the management of the Auqaf and some parking areas are also there. A couple of years back under directions of the Government to extend the premises and provide more space to the faithful and visitors, the Government has acquired the entire area east of Darbar. Which included private quarters and the area under occupation of Islamia High School, Bhati Gate. Now the main entrances to the Darbar will in fact start from the Circular Road. A vast underground area has been provided. The construction work remained suspended till recently and under directions of the Prime Minister Nawaz Sharif now the work has again been resumed. All the arches on the 1st floor in the eastern block with underground construction complete, which extends over a vast area, are exactly of the same style as those of marble on the mausoleum. With the accomplishment of this project a lot of space would become available for visitors. The mosque also having taken a bit of the shrine sufficient space for prayers and those in waiting has become available. The earlier construction of boundary, big gates of Langar Khana (public kitchen), and ablution place have been demolished. The Saint is highly popular with people and whenever one visits, one finds a large number of people praying, reciting Quran and

invoking blessings of the great Saint. According to Syed Latif, Dara Shikoh has written in his book that any person who visits the Mausoleum every Thursday, for forty days consecutively, his wishes are fulfilled. The death anniversary of *Hazrat Data Ganj Bakhsh* is celebrated on 18th of Safar each year. On Muharram the Mausoleum is given ‘Ghusal’. The Mausoleum, to conclude is the spiritual centre of Lahore and it is difficult to visualize Lahore without Data Sahib. So Lahore is also called ‘Data Ki Nagri’. In the absence of much material on biography of *Hazrat Data Ganj Bakhsh*, his classic *Kashful Mahjub* projects a living message of the Saint as a man of highly eminent stature in the domain of spiritualism. He was a Sufi, a Saint, a Scholar, a Poet, a Philosopher, a Teacher, a Muslim Missionary and an embodiment of the best in Islam.

According to a narration he had a luminous personality, tall in stature, neither thin nor fat, with and ruddy complexion. He had dense beard, penetrating eyes a harmonious and magnetic personality, verily a prince among men. Hazrat Data Ganj Bakhsh held that culture really meant the collection of virtuous qualities. He defined culture as “Dwelling with praiseworthy qualities”. A man was cultured if he acted with propriety towards God in public and private. Hazrat Data Ganj Bakhsh held that culture was not the prerogative of any particular race, and if a person acted with propriety he was cultured when though a non-Arab, and conversely an Arab if he acted improperly was uncultured. In the matter of culture, mere intelligence did not go very far, it had to be backed up with knowledge. He held that those who have knowledge are in very case more honored than those who have intelligence. For him piety in word and deed was the Sine-qua, non-of culture. The expansion of Data Darbar Complex undertaken by the Nawaz

Sharif Government, on completion the project would have a three story complex consisting of a basement for parking vehicles, a Sama Hall, Musafir Khana, Toilets and Ablution site, a roof garden fountain water ripples and fibre glass domes surrounded by arcade approaching the mausoleum. In addition to the Administrative Block, Langar Khana, (public kitchen) Quran Mahal and stores have been rebuilt adjacent to the complex. The complex will provide entry and exit facilities to thousands of devotees from the four gates approaching from Darbar Road, and Zaildar Road in addition to the golden gate and ladies gate in the proximity of the shrine. Devotees and Philanthropists plan to erect a golden gate at the main entrance of the complex facing Circular Road which has opened up to the East. Thousands of devotees attend the Qawwali during the Urs and for the last many years it was held at the nearby ground of the school. The addition at the Data Darbar Complex was planned and executed in 1992 at a cost of Rs. Six Crores on the directives of Prime Minister Nawaz Sharif. After excavation of grounds and construction of parts of basement, unfortunately the scheme was abandoned by the Peoples Party Government in 1994. The Peoples Party authorities wanted to include a shopping plaza in the complex in place of a Sama Hall. The idea was, however, resisted by the Data Darbar Committee. After a period of two years, the work was resumed to the original design in 1997 under orders of Prime Minister Nawaz Sharif who gave the target period of one year. The total cost, however, will come to Rs. 25 crores since the preliminary construction in 1992. The project is being executed by Lahore Development Authority. Mr. Ishaq Dar, a Federal Minister has been appointed Chairman of Darbar Committee, and is looking after the construction work under strict orders of the Prime Minister. The Prime minister is being kept informed about the progress. During the last 50 years, this expansion will be the

major addition which will cater to the requirements of devotees for another 50 years or so.

Hazrat Data Gunj Baksh Ali Hajveri R.A, was born in 400 A.H. in Ghazni (Afghanistan). He belonged to a Syed family (descendant of the Holy Prophet). He completed his earlier education in Ghazni by memorizing the Holy Quran. Then he studied Arabic, Farsi, Hadith, Fiqh, Philosophy etc. At that time Ghazni was the center of education in Central Asia, and it was the realm of the famous Afghan ruler Sultan Mahmood Ghaznavi.

After completing the wordly education, he searched for the spiritual education. He travelled to many places for this purpose, and finally became spiritual disciple of Hazrat Abul Fazal Mohammad bin Khatli, in Junaidiya Sufi Order, who lived in Syria.

In Syria, Hazrat Ali Hajveri started his spiritual education under the guidance of Hazrat Abul Fazal, he slept less, ate less, performed tough contemplations & meditation. Then he travelled to many countries & places like Iran, Iraq, Syria, Turkey, Arabia, Azerbaijan etc. There he met many Sufi saints & dervishes.



Once he entangled in a spiritual mystery, and wasn't able to solve it, so then he went to the tomb of Hazrat Bayazid Bistami, where he meditated for many days, even he finally solved that spiritual mystery. On another occasion he entangled, and also went to the tomb of Hazrat Bayazid Bistami, but this time he found no clue. So then he left for Khurasan (A Province in Iran), he stayed in a village, where he found a group of Sufi dervishes. Because Hazrat Ali Hajveri always wore simple & normal dress, so those Sufis said to each other that this person (Ali Hajveri) doesn't belong to their group, (As they all were wearing specific dress of dervishes). Hazrat Ali Hajveri stayed with them, they ate delicious foods, and gave him a dry bread to eat. They also mocked on Hazrat Ali Hajveri, threw on him the crusts of fruits. Hazrat Ali Hajveri addressed God: *"O God! if these people wouldn't be wearing the clothes of your friends (dervishes), then I wouldn't tolerate their insulting behavior."*

During the journey of Syria, he visited the tomb of the great Companion of the Holy Prophet, Hazrat Bilal. There he slept for a while, and found himself in Makka, where he saw the Holy Prophet with an old man, he didn't recognize him & thought who he could be? Then Hazrat Ali Hajveri fell on the feet of the Holy Prophet & kissed them. The Holy Prophet knew what Hazrat Ali Hajveri had in his mind, so he told Ali Hajveri: "This old man is Abu Hanifa, your Imam."

Later his spiritual teacher Hazrat Abul Fazal ordered him to go to Lahore to preach the spiritual teachings of Islam. He said: "Hazrat Shah Hussain Zanjani is already there for this purpose, so then why should I go to there? Hazrat Abul Fazal said: "It's none of your business, just go to Lahore." So he left Syria & came to Ghazni. From Ghazni he went to Peshawar & then to Lahore, in 1041 A.D (431 A.H). When he reached to Lahore, he saw that

people are taking a coffin towards the graveyard for burial. He asked who is he? People replied that it is the dead body of Hazrat Shah Hussain Zanjani. After hearing that, he understood why his teacher Hazrat Abul Fazal sent him to Lahore. After reaching to Lahore, he started to preach Islam & built a mosque there.

At that time Lahore was included in the Ghazni Kingdom, whose ruler was Sultan Mahmood Ghaznavi. And the governor of Lahore was Ra'e Raju, who was a Hindu & had many great mystical abilities. People of Lahore were used to supply milk to Ra'e Raju in big quantity, as a capitation. Once an old woman was on her way to pass before Hazrat Data Gunj Baksh Ali Hajveri R.A, holding a water-pot poured with milk. Hazrat Data Gunj Baksh Ali Hajveri R.A asked her to give him some milk from that. The woman refused and said that she has to give it to Ra'e Raju. Hazrat Data Gunj Baksh Ali Hajveri R.A said: *"Give some milk to me, by the grace of God, your cow will produce much more milk than usual"*. The woman gave him the pot, Hazrat Ali Hajveri drank some milk, and then threw the remaining into the river. The old woman when went to her home, she was surprised to see the breasts of her cow who were full of milk. She poured all of her pots from milk, but still the cow's breasts were full. Soon this news spread all around the Lahore, and people started to visit Hazrat Ali Hajveri, and all people brought milk for him, and he also drank some milk from their pots and then threw the remaining into the river, and all of their cows started to produce more milk. So they stopped to supply milk to Ra'e Raju.

Later Ra'e Raju sent one of his disciples to Hazrat Data Gunj Baksh Ali Hajveri R.A, as his disciples also had mystical abilities. That disciple didn't come back, so Ra'e Raju sent another disciple, who also didn't come back. In that way, he sent all of his disciples, but no one came back at all. Finally he himself went to

Hazrat Ali Hajveri, in anger. Ra'e Raju challenged Hazrat Ali Hajveri to show him any miracle. Hazrat Ali Hajveri replied: "I'm not a juggler." But Ra'e Raju tried to impress him with his miracles, and started flying in the air, Hazrat Ali Hajveri ordered his shoes to bring him down. So the shoes of Hazrat Ali Hajveri went to the flying Ra'e Raju & started to strike on his head & brought him down. Ra'e Raju was inspired & embraced Islam on his hands. After accepting Islam he changed his name as Shaikh Ahmed Hindi.

When Hazrat Ali Hajveri built a mosque in Lahore, that mosque's front was towards south, and differed from all other mosques of Lahore. So there became a doubt that this mosque's front isn't towards Ka'ba. The Scholars of Lahore objected over that mosque, but Hazrat Ali Hajveri didn't reply them. When the mosque was built completely, he invited all scholars of Lahore & said to them: "You objected over this mosque's Ka'ba direction, now look by yourself in which direction Ka'ba actually is!" When they looked at the front, they saw Ka'ba, as they are sitting before Ka'ba in Makka. All scholars felt ashamed after watching that, and apologized.

Hazrat Data Gunj Baksh Ali Hajveri R.A also built a room adjacent to that mosque, and used that room as Khanqa (Spiritual School). Many unbelievers accepted Islam on his hands, many people touched the higher stages of spirituality under his guidance. He married twice, but both of his wives died soon after marriage. He had a son, named "Hasan".

He lived in Lahore for 21 years, and then went to Syria to meet his spiritual teacher Hazrat Abul Fazal. And after the death of Hazrat Abul Fazal in 453 A.H, he again came to Lahore.

Hazrat Data Gunj Baksh Ali Hajveri R.A wrote many books. He died at the age of 65 in 465 A.H., in Lahore.

When Khwaja Moinuddin Chishti came to Lahore in 561 A.H (1165 AD), he stayed at the tomb of Hazrat Ali Hajveri for two weeks, where he meditated. And when he finished his meditation, he said a couplet in Farsi:

Ganj Bukhsh Faiz-e-Alam; Mazhar-e-Noor-e-Khuda
Naqisa-ra Pir-e-Kamil; Kamila-ra Rahnuma

Meaning:

Ganj Buskh (Bestower of Spiritual Treasures) is a grace to the orld; a manifester of God's light. A perfect spiritual teacher for the beginners; a guide for perfected.



Any one writing on Hazrat Ali bin Usman Al-Hujwiri, in spite of his popularity amongst all classes of people and the deep veneration in which he has been held for nearly 900 years, is faced with considerable difficulty. There is no authentic biography of the saint, no record of his table-talks (malfuz) by his immediate disciples and companions, no detailed account of his life and teachings in earlier tazkiras or biographical dictionaries of saints of any importance except the Nafahat-ul-uns of Abdur Rahman Jami. References are to be found in later hagiological works but the information is scrappy and mere repetition of the Nafahat. Only Dara Shukoh, in his Safina-tul-Aulia, gives us a brief but informative account of the great saint and speaks of his numerous karamat, which he does not mention, except the one relating to the direction of the mosque built by Ali Al-Hujwiri. This paucity of material relating to the life of Hazrat Data Ganj Bakhsh, as he came to be popularly known, may have been due to the fact that Lahore had to pass through a series of political revolutions and military depredation during which most of the written records of all sorts must have perished.

Secondly, the Chishti, Suharwardi, Naqshbandi and Qadiri silsilas became the most popular silsilas in the subcontinent and the Junaidi silsila, to which Ali Al-Hujwiri was affiliated, does not appear to have had an effective organisation in this country. The absence of biographical accounts has in a way been a blessing in disguise as no miracles, no legends, no fiction has gathered round his name to obscure his personality. His monumental work on Sufism, the universally esteemed Kashf-ul-Mahjub and his Kashf-ul-Asrar, probably an apocryphal work, are the only authentic sources of information for his life and thought.

Abul Hasan Ali bin Usman Al-Hujwiri Al-Jullabi Al-Ghazanwi was born probably in Ghazni (Hujwir) where his family had settled and the members of which were held in high esteem for

piety and learning. He was known as Ali Al-Hujwiri Al-Jullabi, Al-Ghazanwi because he lived for a long time in Hujwir and Jullab, the two suburbs (Mazafat) or quarters (Mohallas) of the city of Ghazni. Little is known of his early life or his education. Amongst his teachers, he mentions Abul Abbas bin Muhammad Al-Shaqani.

"I was very intimate with him" writes he "and he had a sincere affection for me. He was my teacher in some sciences. During my whole life I have never seen anyone of my sect, who held the religious law in greater veneration than he." He also mentions Shaikh Abu Jaafar Muhammad as-Sayadalani with whom he used to read out the works of Hasan bin Mansur al-Hallaj, and another scholar-saint was "Abdul Qasim Abul Karim bin Hawazin al-Qushairi (d. 438-39 A. H.) whom he knew well and who, according to him, was the wonder of the age by virtue of his spiritual life and other manifold virtues. He visited and "had much spiritual conversation with Abul Qasim bin Ali bin Abdullah al-Gurgani who was unique and incomparable in his own time." Besides the above, he mentions Abul Abbas Ahmad bin Qassab, Abu Abdullah Muhammad bin Ali Al-Daghistani, Abu Said Fazl-Ullah bin Muhammad and Abu Ahmad Al-Muzaffar bin Hamdani.

Abul Fazl Muhammad bin Al-Hasan Al-Khuttali was his spiritual teacher. He was well-versed in tafsir and riwayat. He was a follower in Sufism of Junaid. "I never saw," says Al-Hujwiri, any one "who inspired me with greater awe than he did." He died at Bayt-al-Jin in Syria. Ali Al-Hujwiri was with him at his death-bed with the dying saint's head resting on his bosom. His spiritual guide said to him, "O my son, I will tell thee one article of belief which if thou holdest it firmly will deliver thee from all troubles. Whatever good or evil God creates, do not in any place or circumstance quarrel with His action or be grieved in thy heart."

After having completed his studies, he travelled widely as was customary with early Sufi Shaikhs, in Syria, Iraq, Iran, Azerbaijan, Tabaristan, Khuzistan, Kirman and Transoxiana and met several prominent Sufis of the time. In Khurasan alone he is reported to have met 300 Sufis. He relates an interesting encounter with a group of sufis while on his way to Khurasan.

"Once I, Ali b. Uthman al-Jullabi, found myself in a difficulty. After many devotional exercises undertaken in the hope of clearing it away, I repaired-as I had done with success on a former occasion-to the tomb of Abu Yazid, and stayed beside it for a space of three months, performing every day three ablutions and thirty purifications in the hope that my difficulty might be removed. It was not, however, so I departed and journeyed towards Khurasan. One night I arrived at a village in that country where there was a convent (khanqah) inhabited by a number of aspirants to Sufism. I was wearing a dark-blue frock (muraqqa-i-khishan) such as is prescribed by the Sunna: but I had with me nothing of the Sufi's regular equipment (alat-i-ahi-i-rasm) except a staff and a leathern water-bottle (rakwa). I appeared very contemptible in the eyes of these Sufis, who did not know me.

They regarded only my external habit and said to one another, 'This fellow is not one of us'. And so in truth it was: I was not one of them, but I had to pass the night in that place. They lodged me on a roof, while they themselves went up to a roof above mine, and set before me dry bread which had turned green, while I was drawing into my nostrils the savour of the viands with which they regaled themselves. All the time they were addressing derisive remarks to me from the roof. When they finished the food, they began to pelt me with the skin of the melons which they had eaten, by way of showing how pleased they were with themselves and how lightly they thought of me. I said in my heart: 'O Lord God, were it not that they are wearing dress of Thy friends, I would not

have borne this from them.' And the more they scoffed at me the more glad became my heart, so that the endurance of this burden was the means of delivering me from that difficulty which I have mentioned, and forthwith I perceived why the Shaykhs have always given fools leave to associate with them and for what reason they submit to their annoyance."

He is reported to have travelled for forty years, during which he used to offer his prayers always in congregation and was always in some town for Friday prayers. Like his spiritual guide he disliked ostentations, and wearing of Sufi symbols which he regarded as marks of hypocrisy.

Once in Iraq where he appears to have settled down for some time, he occupied himself in amassing wealth and giving it away so lavishly and inconsiderately that he ran into debt. Then some one who saw his plight wrote to him as follows: "Beware that you distract your mind from God by satisfying the wishes of those whose minds are engrossed on vanity. If you find anyone whose mind is nobler than your own, you may firstly distract yourself, since God is sufficient for his servants." This advice he appears to have followed and obtained relief from his predicament.

It is not clear whether he married or not. From his statement in *Kashf-ul-Mahjub* it appears that he had a very poor opinion about women in general which might have been a result of his own unhappy experience of association with women. The Sufis were divided about their views on celibacy, women being regarded by some Sufis as an entanglement and obstruction in the pursuit of the knowledge of God which required complete absorption in prayer and meditation. The short and unpleasant experience of married life to which Nicholson refers in his Preface to the English translation of *Kashf-ul-Mahjub* is given here. :

"A woman was the cause of the first calamity that overtook Adam in Paradise, and also of the first quarrel that happened in this world, i.e. the quarrel of Abel and Cain. A woman was the cause of punishment inflicted on the two angles (Harut and Marut); and down to the present day all mischiefs, wordly and religious, have been caused by women. After God had preserved me for eleven years from the dangers of matrimony, it was my destiny to fall in love with the description of a woman whom I had never seen, and during a whole year my passion so absorbed me that my religion was near being ruined, until at last God in His bounty gave protection to my wretched heart and mercifully delivered me. In short, Sufism was founded on celibacy; the introduction of marriage brought about a change." The inference drawn by Nicholson about Ali Hujwiri having married is far fetched and the passage referred to above may be interpreted differently.

Ali Al-Hujwiri came to Lahore under orders from his Pir as successor to Shaikh Husain Zanjani at a time when as a result of the interruption of the Seljuks on one side and the rising tide of Hindu resistance on the other, the Ghaznavid Empire began to dismember rapidly and life in Ghazni itself was disrupted. The saint had to leave Ghazni in difficult circumstances and had to leave his books behind. According to *Fawid-ul-fuad*, Ali Al-Hujwiri reached Lahore at night and in the morning found the people bringing out the bier of Shaikh Husain Zanjani whom he was to replace in Lahore. "Shaikh Husain Zanjani and Shaikh 'Ali al-Hujwiri were the disciples of the same Pir who was the *Qutb* of the age. Husain Zanjani had been settled in Lahore for some time. Later the Pir directed 'Ali Al-Hujwiri to go and settle in Lahore. Shaikh Hujwiri pointed out that Shaikh Zanjani was already there. The Pir again asked him to go. When 'Ali Al-Hujwiri in compliance with the order of his Pir reached Lahore it was night time. The bier of Shaikh Husain was brought out of the city (Lahore) in the morning." He does not appear to have found

Lahore a congenial place to live in, as he found himself amongst uncongenial people. He writes: "My Shaykh had further traditions concerning him, but I could not possibly set down more than this", my books having been left at Ghazna-may God guard it- while I myself had become a captive among uncongenial folk (darmiyan-i-najinsa) in the district of Lahawur, which is a dependency of Multan. God be praised both in joy and sorrow."

At Lahore he settled at the place where his mausoleum now stands. He built a mosque here and gathered round himself a group of students. He gave up teaching because this, according to him, engendered a spirit of superiority over others. About the mosque mentioned above, Dara Shukoh relates a story which is the only Karamat, as already mentioned, ascribed to him. "In Lahore 'Ali Al-Hujwiri took to teaching during the day and instructing those who were the followers of the Truth at night. Thousands of unlettered persons became alims; Kafirs accepted Islam, the misguided began to follow the Path, the insane recovered reason and sanity, the imperfect became perfect (in knowledge), the sinners became virtuous". Lahore was at that time the centre of "Ulama who benefited by studying under him". Speaking of the mosque referred to above, Dara Shukoh writes, "He had built a mosque, the Mihrab of which was turned a little to the south as compared with the other mosques. The Ulama of that age raised an objection in regard to the direction of the Mihrab. One day he assembled all of them, and led them in prayer. Addressing the assembled Ulama he said, 'Look! in which direction is the Kaaba? The Ulama saw that all the veils (hijabat) had been removed and they could see (in front of them) the Kaba-i-Hijazi".

It is claimed that Ali Al-Hujwiri converted a large number of the inhabitants of the area to Islam. One of the earlier converts was one Rai Raju, the naib of Lahore during the time of Sultan

Maudood. On conversion to Islam he was named Shaikh Hindi. His descendants have been since that time the custodians of the mausoleum.

Ali Al-Hujwiri died on the twentieth of the month of Rabi-ul-Awwal 465 H.E. The date, the month and year are all conjectural. Most of the early writers are agreed on the year 455 H. E. on the basis of the various chronograms incorporating the year of his death. Prof. Nicholson has suggested that he died between 465 and 469. Mr. Yahya Habibi in a well-argued article published in the Oriental College Magazine, Lahore (Volume 36, pp. 27-43) has examined the question of the year of death on the basis of *Kashf-ul-Mahjub*, and the internal evidence it provides of the dates of death of those of his contemporaries with whom Al-Hujwiri was in close touch. He has come to the following conclusions:

- (i) That *Kashf-ul-Mahjub* was completed sometimes between 481 and 500, A.H. and that, (ii) the saint died sometimes between 481-500 A.H.

One is inclined to agree with Mr. Habibi. The most disturbing statement of Al-Hujwiri is that he was with his Pir in Syria when the latter died. According to 'Allama Zahabi, Khuttali died in 460 H. E. and this date is commonly accepted. According to Mufti Ghulam Sarwar Lahori, Khuttali died in 453. Even if this date is accepted, will it be too far-fetched to infer that Al-Hujwiri came to Lahore after that? He mentions nowhere his fellow murid Husain Zanjani whom he is supposed to have replaced. The date of the death of Husain Zanjani also presents similar difficulties.

Very little is known of the life of Al-Hujwiri in Lahore. There is only one mention of Lahore in his *Kashf-ul-Mahjub*. We do not know anything about his daily life, the sort of people he met, his friends and pupils. A man of his disposition and active habits must

have been engaged in religious exercises which he mentions in his book and in promulgating and popularising Islam and sufi doctrines. In *Ketab Kashf-ul-Asrar*, he relates that he met one Husam-ud-Din and was much impressed by his piety. He was ninety years old. He asked Husam-ud-Din for advice about his spiritual well-being. The Sufi replied, "Keep constantly occupied in bringing solace to the heart of the people and making them forget their miseries". Do not hurt the feelings of anyone". Do not waste the knowledge you have gained ". Constantly, remember your Pir." Another person mentioned in *Kashf-ul-Asrar* is Karim-Ullah Tajir (merchant), a very wealthy man, who lost all that he had " his wealth, his son and his wife. This story is related to impress his disciples with the transitoriness of worldly belongings.

Al-Hujwiri was buried near the mosque which he had built during his life-time. Several Sufi-Shaikhs besides multitudes of people from all sections of society have since visited the tomb. *Hazrat Muin-ud-Din Chishti* is reported to have stayed there for Itikaf and when he left the place he recited the following couplet:

It is from this time that Ali Al-Hujwiri, according to popular tradition, came to be known as Data Ganj Bakhsh (the master who bestows treasures). In *Kashf-ul-Asrar*, however, he complains that people call him Ganj Bakhsh though he was penniless. This would mean that he came to be known as Ganj Bakhsh during his life-time and this appears to be more reasonable. It is significant that many rulers and saints after him came to be known by similar appellations " Lachhman Sen of Nuddea, Qutb-ud-Din Aibak, Sultan Sakhi Sarwar and Shaikh Hamid Ganj Bakhsh Qadiri.

The tomb of Hazrat Data Ganj Bakhsh is situated outside Bhati Gate of Lahore. Towards the north is a graveyard, a well and a

bathroom. The courtyard to the east of the well was built by *Rani Chand Kaur*, wife of Kharak Singh. Some of the extant buildings were built by Akbar and later repaired or rebuilt by Maharaja Ranjit Singh. Adjoining the porch is a mosque, an extension of the one which the Shaikh had built during his life-time. To the east of this mosque is the grave of Shaikh Sulaiman Mujawir which was built in the time of Akbar. In front of it is the gate of a small room where *Hazrat Khwaja Muin-ud-Din* performed his Chilla. To the west of the tomb is the courtyard for the reciters of Quran.

The tomb of Ali Hujwiri is built on a white marble chabutra. The enclosure of the chabutra, was built by 'Iwaz Khan, an elephant-keeper of Maharaja Ranjit Singh. In the centre is the tomb of Al-Hujwiri and the two graves on its sides are of Shaikh Ahmad Sarkhasi and Shaikh Abu Saeed Hujwiri at whose request the *Kashf-ul-Mahjub* was written. The tomb, a chabutra and some buildings surrounding it were first built by Zahir-ud-Daula Sultan Ibrahim, nephew of Sultan Mahmud Ghaznavi.

In 1278 A. H. Noor Muhammad Sadhu built a dome (Gunbad) on the enclosure. Several copies of the Quran presented to the mausoleum are preserved. The most prized of them are; the one presented by Moran, the mistress of Maharaja Ranjit Singh; the second by Muhammad Khan Chaththa of Ahmadnagar; the third, an autographed copy by Nawab Nasir Jang of Deccan and the fourth by Amir Bakhsh. A copy of the Quran was presented by Maharaja Ranjint Singh after his victorious campaign against the Afghans, and a copy written in musk was presented by and unidentified devotee.

Note: The above monograph was published in 1967. Since then, because of renovation from time to time, a lot of improvement can be witnessed in the premises of the shrine.

Abu al-Hasan 'Ali al-Hajweri Radi ALLAHu Ta'ala Anho

- A person's nobility and elevation in status is not judged by miracles but by chastity and purity in his dealings.
- The deterioration of the entire nation is based on 3 things deteriorating – When the ruler is uneducated – When an Aalim does not practice upon his knowledge – and when the poor lose faith in ALLAH SubHanuhu wa Ta'ala.
- The saviour of a person is his adherence to religion and his destruction is in his objections to it.
- If any desires based on you own desires enters any work then the blessings are taken away from it.
- Knowledge is expansive while a person's life span is short, therefore it is not compulsory to learn the many different branches of knowledge although it is necessary to learn that much as is required to make deeds and actions proper and correct.
- To stay away from unmindfully wealthy, the lazy needy and the ignorant dervishes is regarded as worship and prayer.
- A Sufi is that person who has the Quraan in one hand and the sunnat of the Prophet Sallallaho Alaihi wa Sallam in the other.
- Fanah (lost in the remembrance of ALLAH SubHanuhu wa Ta'ala), it's explanation is the eradication of ignorance, to obtain knowledge and destroy desires and neglectfulness, to adopt constant remembrance of ALLAH SubHanuhu wa Ta'ala. This quality now becomes to constant and that's when the person is totally absorbed in ALLAH SubHanuhu wa Ta'ala 's love as a result he becomes immortal by self destruction.
- Acceptance are of 2 types – firstly the acceptance of the servant by the supreme master (ALLAH SubHanuhu wa Ta'ala) and secondly the acceptance of the master by the servant ie. His every action and every decision is either

followed or pleasurable in its prohibition. That person sees the “Hand” of ALLAH SubHanuhu wa Ta'ala in every bounty and he regards sorrow and happiness, life and death as the bounties of ALLAH SubHanuhu wa Ta'ala.

- Tasawwuf (Sufism, Mysticism) has a few levels, firstly forgiveness, Secondly – Inclination towards ALLAH SubHanuhu wa Ta'ala, Thirdly – abstinence from the pleasures of the World, Fourthly – Total reliance on ALLAH SubHanuhu wa Ta'ala.
- To worship successfully the position of manifestations and observations is reached.
- Oh! Dear friends, seek knowledge, learn knowledge and practice on that knowledge.
- A poor person is he who possesses nothing in the World nor does he wish to possess anything nor does he show sorrow at the loss of any Worldly possession.
- Marriage is lawful for every man and woman. He who can support a wife and family, then it is Sunnah for him but he who cannot safeguard himself from Haram, it becomes Fard upon him to marry.
- The most excellent form of Ibadah is to oppose your desires.
- The example of the soul is similar to Shaytan and to oppose it is the wonder of works

(Source : Internet)

Mohammed Abdul Hafeez, B.Com.
 Translator ‘ Muslim Saints and Mystics’
 (Tadhikra al- Awliya),
 Hyderabad-36, India.

The links in between Tadhkirtal Auliya and Kashaf Mahjub



Tomb of Hazrat Data Ganj Baksh in Lahore

Most of the episodes of the Kashaf Mahjub are taken from the book ‘Tadhkirat Auliya’ by Farid Eldin Attar, but the stories of the episodes, events, and morals are added in a brief way and do not mention the full details as per the original publication in the Tadhkirat Auliya’ by Farid Eldin Attar **in the Kashaf Mahjub’** by

Data Ganj Baksh . So, for this reason, a brief history of the translation of Tadhkirat Auliya' by Farid Eldin Attar in its English version is added as follows.

The English translation details of 96 episodes of the Persian book of Tadhkirat Auliya' by Farid Eldin Attar is as follows.

Tadhkirat Auliya' English version by A. J. Arberry 38 episodes

'Tadhkirat Auliya' English version by Mohammed Abdul Hafeez 58 episodes which were left over by A. J. Arberry.

Total English translation of 96 episodes of the Persian book

Author's Introduction

Abu Hamid bin Abu Bakr Ibrahim Farid al-Din Attar was born in AD 1145 or 1146 in Nishapur province of Iranian Khorasan and died circa 1221. There is disagreement over the exact dates of his birth and death, but several sources confirm that he lived almost a hundred years. Different stories are told about the death of Attar. One common story is as follows. He was captured by a Mongol. One day someone came along and offered a thousand pieces of silver for him. Attar told the Mongol not to sell him for that price since the price was not right. The Mongol accepted Attar's words and did not sell him.

Later, someone else came along and offered a sack of straw for him. Attar counseled the Mongol to sell him because that was how much he was worth. The Mongol soldier became very angry and cut off Attar's head. So he died to teach a lesson. Attar, much better-known by his pen names Farid al-Din and Attar ('the pharmacist'), was a Persian and Muslim poet, Sufi, theoretician of mysticism, and hagiographer.

Farid al-Din Attar was a Persian poet and Sufi mystic. Living during a turbulent era of political uncertainty, he turned inwards, exploring the realm of God and the paths to Him through mystical poetry. Little about Attar is known with certainty. His name (literally, 'perfume of roses') indicates that, like his father, he was a druggist and followed the calling of a medical man. Supposedly reliable Persian sources vary in the year of his death by a

span of 43 years. One reason for this uncertainty is that, unlike other Islamic poets, he did not write flattering panegyrics about his own life and greatness. This is to his personal credit, but unfortunate for the historian. We are certain only of the fact that he was born in Nishapur in north-eastern Persia; he passed 13 years of his youth in Mashad, and spent much of his life collecting the poetry of other Sufi mystics.

He was the son of a prosperous chemist, and got an excellent education in Arabic, theosophy and medicine. He helped his father in the store and on his father's death, took over its ownership. The people he helped in the pharmacy used to confide their troubles in Attar and this affected him deeply. Eventually, he abandoned his pharmacy and travelled widely to Kufa, Mecca, Damascus, Turkistan, and India, meeting Sufi sheikhs and returned promoting Sufi (Islamic mysticism) ideas to his home city of Nishapur.

Attar speaks of his own poetry in various contexts, including the epilogues of his long narrative poems. He confirms the guess likely to be made by every reader that he possessed an inexhaustible fund of thematic and verbal inspiration. He writes that when he composed his poems, more ideas came into his mind than he could possibly use. He also states that the effort of poetical composition threw him into a state of trance in which he could not sleep.

Like his contemporary Khaqani, Attar was not only convinced that his poetry had far surpassed all previous poetry, but that it was to be intrinsically unsurpassable at

any time in the future, seeing himself as the ‘seal of the poets’ and his poetry as the ‘seal of speech’.

The *Mantiq al-Tayr* (*The Conference of Birds*) written in the twelfth century by Farid al-Din Attar, a metaphorical tale of birds seeking a king (God) has inspired readers across time and around the world. This epic poem tells of a conference attended by all types of birds, who pose a series of questions to their leader, the hoopoe. The stories he tells in reply are allegories for the spiritual quest and its pitfalls. *Mantiq al-Tayr* or *The Conference of Birds* is known as his most famous epic poem, which is consecrated to the tale of the spiritual quest of 30 birds to find their supreme sovereign, the simurgh. This work was modelled on the treatise on the birds composed half a century earlier by another Sufi master, Ahmad Ghazali (d. 1126 CE), founder of the ‘School of Love’ in Sufism. This epic masterpiece has also enjoyed several musical and theatrical adaptations in the West, while its stories are common subjects of illustration in Persian miniature painting. Attar’s most celebrated works are *The Conference of Birds* and a poem consisting of 4,600 couplets. The poem uses allegory to illustrate the Sufi doctrine of union between the human and the divine.

In the edition of R. P. Masani’s 1923 translation, noted Sufi scholar and spiritual teacher Andrew Harvey sets the scene. ‘The allegorical framework has the stark, luminous simplicity of Islami calligraphy. You may believe you are reading a witty, dazzling allegory. Very soon, however, if you reading with attention, you will realize you are being

drawn into a vision of a mystical path of the greatest depth.’

Attar is best known for his often-translated masterpiece *Mantiq al-Tayr*, literally meaning ‘the conference of birds’, still considered to be the best example of Sufi poetry in Persian language after Rumi’s verses. Distinguished for his provocative and radical theology of love, many lines of Attar’s poems and lyrics are cited independently as maxims in their own right. These paradoxical statements are still known by heart and sung by minstrels throughout Iran, Afghanistan, Tajikistan and wherever Persian is spoken or understood, such as in the lands of the Indo-Pakistani subcontinent.

Other important works of this prolific poet include the *Elahi-Nāma* (*Book of God*) and the *Mosibat-Nama* (*Book of Adversity*), both of which are mystical allegories similar in structure and form to *Mantiq al-Tayr*, the *Divan* (*Collected Poems*) and the famous prose work, *Tadhkerat al-Awliya*, an invaluable source of information on the early Sufis (abridged English translation, *Muslim Saints and Mystics*). From the point of view of ideas, literary themes, and style, Attar’s influence was strongly felt not only in Persian literature but also in other Islamic literatures. His great prose work comprises the monumental compendium in Persian of biographies of famous Sufis, called *Tadhkerat al-Awliya*, or *Memoirs of the Saints*. Attar composed at least 45,000 couplets and many brilliant prose works in six important works of poetry and one major prose work.

Asrar Nameh (or the *Book of Mysteries*), which strings together a series of unconnected episodic stories, is known as Attar's least-known poems.

Attar's *Book of Adversity* (*Mosibat-Nama*) recounts the Sufi path in other terms, following the voyage of the contemplative wayfarer or 'pilgrim of thought' (*salik-i- fikrat*) through the mineral, vegetable, animal, human, and angelic realms.

Attar's divine book *Elahi-Nāma* relates the story of a king who asks his six sons what they most desire. They all ask for worldly things, and the king exposes their vanity in a series of anecdotes.

The *Book of Selections* (*Mukhtar-Namah*) is a collection of over 2,000 quatrains (*rubā'i*) arranged in 50 chapters according to various mystical themes, and his collected poems (*Divan*) contains some 10,000 couplets which are notable for their depiction of visionary landscapes and heartrending evocations of the agonies and ecstasies of the mystic.

These poems are notable not only for their thematic unity, with usually just one mystical idea, or a series of related concepts from first verse to last line being elaborated progressively, but also for their esoteric hermeticism and unconventional religious values.

The attribution of the *Book of Khusraw* (*Khusraw- Namah*, a romance of the love between a Byzantine princess and a Persian prince, with almost no mystical content) to the poet has been rejected on convincing stylistic, linguistic and historical grounds, as spurious.

Attar's works had such an impact on both the Sufi community and the literate public at large that his fame soared soon after his death. He was imitated rapidly, so that today there are some 23 works falsely attributed to 'Attar' proven by modern scholars to be spurious or of doubtful authenticity. If we take merely the works that are unquestionably his, comprising a good 45,000 lines, the achievement is monumental.

However, the most important aspect of Attar's thought lies in the fact that all of his works are devoted to Sufism (Tasawuf) and throughout all of his genuine collected works, there does not exist even a single verse without a mystical colouring: in fact, Attar dedicated his entire literary existence to Sufism.

Farid al-din Attar is considered one of the pre-eminent mystical poets of the Persian literary tradition. The duration of his life is uncertain, though he can be placed in the twelfth and thirteenth centuries C.E. born in Nishapur in what is today Iran.

Attar reached an age of over 70 and died a violent death in the massacre which the Mongols inflicted on Nishapur in April 1221. His mausoleum is located in Nishapur. It was built by Ali-Shir Nava'i in the sixteenth century.

Attar apparently was a pharmacist but little information about his personal life is known. Information about Attar's life is rare. He is mentioned by only two of his contemporaries, Awfi, and Khadja Nasir ud-Din Tusi.

Attar wrote a number of books on Sufism. According to his own writings, Sufism was meant to be a spiritual

search for a union with God. This search throughout history has taken many forms, but for Attar it was quite specific. Parallels may be seen with Dante. According to Attar, the spiritual pilgrimage of man brings him through seven successive 'valleys'. First is the valley of quest, where ascetic means are adopted; then follows the valley of love, which may be compared to Dante's earthly paradise; then follow the valleys of knowledge, detachment, unity, and amazement; and finally, the valley of annihilation of the self is reached. This is the supreme state of divine union with God. Sufism was meant to be an all-encompassing effort to live in a meaningful, religious frame of mind.

Attar died fleeing the Mongol hordes under Genghis Khan. Just before his death, Attar met a young poet, Rumi, to whom he gave some of his philosophical poems. Rumi perpetuated and added to the philosophical development of Sufism and the understanding of Attar. This is solid evidence that Rumi met Attar as a young boy as Rumi's family abandoned the city of Balkh. On their way, Rumi's father came to visit Attar. It is reported that Attar gave a copy of one of his mystic poetry books to the young Jalal Din (who was not called Rumi or Molana until much later when he became the great mystic and poet as he is known today). Their meeting has been reported by various sources, including by Rumi's own son Hassam al-Din. Attar is one of the most prolific figures of Persian literature. He wrote over a hundred works of varying lengths from just a few pages to voluminous

tomes. Generally speaking, most of his books are popular and relatively easy to read.

Two of Attar's works have been translated into English.

S. C. Nott translated *Conference of the Birds* (1954); and Bankey Behari (1961) and A. J. Arberry (1966) published abridged translations of *Memoirs of Saints*, both with excellent introductions. The best works about Attar are Eduard G. Browne, *A Literary History of Persia*, vol. 2 (1906), and Margaret Smith, ed., *The Persian Mystics: Attar* (1932). Attar is represented in A. J. Arberry, *Aspects of Islamic Civilization as Depicted in the Original Texts* (1964), and James Kritzeck, ed., *Anthology of Islamic Literature: From the Rise of Islam to Modern Times* (1966). For a discussion of the Sufism of Attar, see A. J. Arberry, *Sufism: An Account of the Mystics of Islam* (1950), and Idries Shah, *The Sufis* (1964). In 2002, an international conference entitled 'Farid al-Din Attar and the Persian Sufi Tradition' was held by the Iran Heritage Foundation in collaboration with the Center of Near and Middle Eastern Studies at the School of Oriental and African Studies (SOAS), and the University of London. The conference, which was convened by Dr Leonard Lewisohn, author, translator and researcher in the area of Islamic studies and a specialist in Persian language and Sufi literature, and Christopher Shackle, Professor of Modern Language of South Asia at SOAS at the University of London, was the centerpiece of a number of musical, poetic and artistic events in London to celebrate Persian mysticism and the literary contributions of Farid

al-Din Attar.

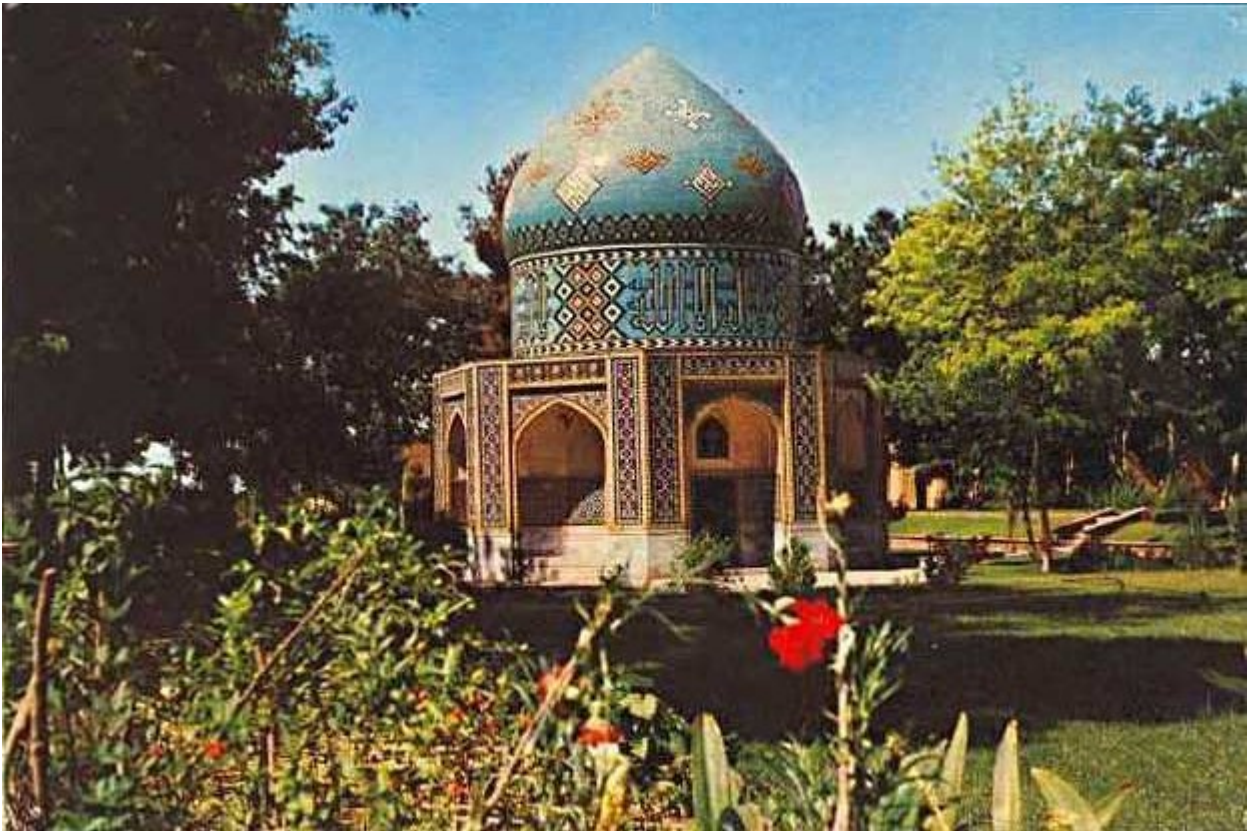
Attar's tomb in Nishapur attracts a large number of tourists every year who visit the historic city of Nishapur to pay tribute to this great Persian poet and writer. Nishapur (or Neyshābur) is a city in the Razavi Khorasan province in north-eastern Iran, situated in a fertile plain at the foot of the Binalud Mountains, near the regional capital of Mashhad. Every year, concurrent with the commemoration day of Farid al-Din Attar Neishaburi on 14 April, a special ceremony is held in Nishapur, Razavi Khorasan province with the attendance of intellectuals, academic members, authors, students, etc. *Tadhkerat al- Awliya (Muslim Saints and Mystics)* is considered a world famous classical book of Persian literature which has been printed in many countries in many international languages, having inspirational stories from the lives of the earliest Sufis by the great thirteenth-century Persian Sufi poet, Farid al-Din Attar, the most famous work of its kind.

The thought-world depicted in Attar's works reflects the whole evolution of the Sufi movement. The starting point is the idea that the body-bound soul's awaited release and return to its source in the other world can be experienced during the present life in mystic union attainable through inward purification. By explaining his thoughts, the material used is not only specifically Sufi, but also from older ascetic legacies. Although his heroes are for the most part Sufis and ascetics, he also introduces stories from historical chronicles, collections of anecdotes, and

all types of highly-esteemed literature. His talent for perception of deeper meanings behind outward appearances enables him to turn details of everyday life into illustrations of his thoughts. The idiosyncrasy of Attar's presentations invalidates his works as sources for study of the historical persons whom he introduces. As sources on the hagiology and phenomenology of Sufism, however, his works have immense value. Judging from Attar's writings, he viewed the ancient Aristotelian heritage with scepticism and dislike. Interestingly, he did not want to uncover the secrets of nature. This is particularly remarkable in the case of medicine, which fell within the scope of his profession.

He obviously had no motive for showing off his secular knowledge in the manner customary among court panegyrists, whose type of poetry he despised and never practiced. Such knowledge is only brought into his works in contexts where the theme of a story touches on a branch of natural science.

Attar's Mausoleum in Nishapur, Iran



Inscription on Attar's tomb as translated by Garcin de Tassy

God is Eternal...Here in this garden of a lower Eden, Attar perfumed the soul of the humblest of men. This is the tomb of a man so eminent that the dust stirred by his feet would have served as collyrium to the eye of the firmament...and of whom the saints were disciples...In the year of the Hijra 586 he was pursued by the sword of the army which devoured everything, being martyred in the massacre which then took place...Increase, O Lord, his merit...May the glory be with Him who

dies not and holds in his hands the keys to unlimited forgiveness and infinite punishment.

His grand book *Tadhkerat al-Awliya* in prose and his most famous works in verse include:

Asrarnameh

Elahinameh

Mosibatnameh

Manteq-u'ttair

Bulbulnameh

Heydarnameh

Mokhtarnameh, and

Khosrownameh.

In the preface to the 'Memorial' (*Muslim Saints and Mystics*), Attar lists his reasons for writing the book, but not the sources used by him. His declared motives, as summarized by R. A. Nicholson, are as follows.

1. He was begged to do so by his religious brethren.
2. He hoped that some of those who read the work would bless the author, and, thus, possibly, secure his welfare beyond the grave.
3. He believed that the words of the saints were profitable even to those who could not put them into practice, inasmuch as they strengthen aspiration and destroy self-conceit.
4. Jonaid said, 'Their sayings are one of the armies of Almighty God whereby He confirms and reinforces the disciple, if his heart be dejected.'

5. According to the Prophet, 'Mercy descends at the mention of the pious': peradventure, if one spreads a table on which mercy falls like rain, he will not be turned away portionless.
6. Attar trusted that the blessed influence of the saints may be vouchsafed to him and bring him happiness before he died.
7. He busied himself with their sayings in the hope that he might make himself resemble them.
8. The Koran and the Traditions cannot be understood without knowledge of Arabic, wherefore most people are unable to profit by them; and the Sayings of the Saints, which form a commentary on the Koran and the Traditions, were likewise uttered, for the most part, in Arabic. Consequently, the author has translated them into Persian, in order that they may become accessible to all.
9. Since an idle word often excites keen resentment, the word of Truth is capable of having a thousandfold effect even though you are unconscious thereof. Similarly, Abd al-Rahman Eskafi said that the reading of the Koran was effectual, although the reader might not understand it, just as a potion of which the ingredients are unknown.
10. Spiritual words alone appeal to the author. Hence, he composed this 'daily task' for his contemporaries, hoping to find some persons to share the meal which he had provided.
11. The Imam Yusof Hamadhani advised some people, who asked him what they should do when the saints had passed away from the earth, to read eight pages of their

sayings every day. Attar felt that it was incumbent upon him to supply this desideratum.

12. From his childhood he had a predilection for the Sufis and took delight in their sayings. When such words are spoken only by impostors and when true spiritualists became as rare as the philosopher's stone, he resolved to popularise literature of this kind so far as lay in his power.

13. In the present age the best men are bad, and holy men have been forgotten. The Memorial was designed to remedy this state of things.

14. The Sayings of the Saints dispose men to renounce the world, meditate on the future life, love God, and set about preparing for their last journey.

One may say that there does not exist in all creation a better book than this, for their words are a commentary on the Koran and Traditions, which are the best of all words. Any one who reads it properly will perceive what passion must have been in the souls of those men to bring forth such deeds and words as they have done and said.

15. A further motive was the hope of obtaining their intercession hereafter and of being pardoned, like the dog of the Seven Sleepers which, though it be all skin and bone, will nevertheless be admitted to Paradise.

In his preface, Attar mentions three books which he recommends for those ambitious to attain a full understanding of the pronouncements of the Sufis.

These he entitles: *Ketab Sharh al-Qalb (The Exposition*

of the Heart), *Ketab Kashf al-Asrar* (The Revelation of the Secrets), and *Ketab Ma'refat al-Nafs wa'l-Rabb* (The Knowledge of the Self and of the Lord). No clue is given here to the authorship of these works, but Attar refers in one other context (II, 99) to the *Sharh al-Qalb* as a book of his own composition; see also Attar's introduction to his own *Mukhtar-Namah*.

It may, therefore, be deduced that Attar was the author of the other two titles. No copy of any of the three has so far been recovered. Attar wrote 96 Episodes in his book *Tadhkerat al-Awliya*, in the Perisan language as follows.

1. Ja'far al-Sadeq
2. Owais al-Qarani
3. al-Hasan al-Basri
4. Malek ibn Dinar
5. Mohammad ibn Wase'
6. Habib al-'Ajami
7. Abu Hazem al-Makki
8. Otba al-Gholam
9. Rabe'a al-'Adawiya
10. al-Fozail ibn 'Iyaz
11. Ebrahim ibn Adham
12. Beshr al-Hafi
13. Dho 'l-Nun al-Mesri
14. Abu Yazid al-Bestami
15. Abd Allah ibn al-Mobarak
16. Sofyan al-Thauri
17. Shaiq al-Balkhi
18. Abu Hanifa

19. al-Shafe'i
20. Ahmad ibn Hanbal
21. Dawud al-Ta'i
22. al-Mohasebi
23. Abu Solaiman al-Dara'i
24. Mohammad ibn Sammak
25. Aslam al-Tusi
26. Ahmad ibn Harb
27. Hatem al-Asamm
28. al-Tostari
29. Ma'ruf al-Karkhi
30. Sari al-Saqati
31. Fath al-Mauseli
32. Ahmad ibn Abi 'l-Hawari
33. Ahmad ibn Khazruya
34. Abu Torab al-Nakhshabi
35. Yahya ibn Mo'adh al-Razi
36. Shah ibn Shoja' al-Kermani
37. Yusof ibn al-Hosain al-Razi
38. Abu Hafs al-Haddad
39. Hamdun al-Qassar
40. Mansur ibn 'Ammar
41. al-Antaki
42. Abd Allah ibn Khobaiq
43. al-Jonaid
44. Amr ibn 'Othman al-Makki
45. Abu Sa'id al-Kharraz
46. Abu 'I-Hosain al-Nuri
47. Abu 'Othman al-Hiri

48. Ibn al-Jalla'
49. Rowaim
50. Ibn 'Ata'
51. Ebrahim al-Raqqi
52. Yusof ibn Asbat
53. al-Nahrajuri
54. Somnun
55. al-Morta'esh
56. Mohammad ibn al-Fazl
57. al-Bushanji
58. al-Termedhi
59. Abu Bakr al-Warraq
60. Abd Allah ibn Monazel
61. Ali ibn Sahl al-Esfahani
62. Khair al-Nassaj
63. Abu Hamza al-Khorasani
64. Ahmad ibn Masruq
65. Abd Allah al-Maghrebi
66. Abu Ali al-Juzajani
67. Abu Bakr al-Kattani
68. Ibn Khafif
69. Abu Mohammad al-Jorairi
70. Al-Hallaj
71. Abu Baker wasti
72. Abu Omeru Naqil
73. Jafer Jildi
74. Abul Khair Qatah
75. Abu Abdallah Mohamed Bin Hussain
76. Abu Ishaque Garzoni

77. Abul hasan Qarqani.
78. al-Shebli
79. Abu Nasser Siraj
80. Abul Abbas Qasab
81. Ebrahim al-Khauwas
82. Memshad al-Dinawari
83. Abu Ishauqe Ibrahim Shebani
84. Abu Baker Sayedlani
85. Abu Hamza Mohammd Bin Ibrahim Baghdadi
86. Abu Ali Daqaq
87. Shaikh Abu Ali Saqfi
88. Abu Ali Ahmed Rudbari
89. Shaikh Abul Hasan Ali Jafri
90. Abu Osman al-Maghrabi
91. Shaikh Abul Abbas Nahwandi
92. Abu Omeru Ibrahim Zajaji
93. Sheikh Abul Hasan Saiq
94. Abul Qasim Nasarabadi
95. Abul Fadhel Hasan Sarqasi
96. Abul Abbas Alsayari

First book of *Tadhkerat al-Awliya* (*Muslim Saints and Mystics*) translation in English and in which there thirty-Eight Episodes translated by A. J. Arberry an abridgement, of Attar's only known prosework *Tadhkerat al-Awliya*(*Muslim Saints and Mystics*) which he worked on throughout much of his life was available publicly before his death. Arberry's translation is an abridgement, consisting of only the following chapters.

3. Hasan of Basra

4. Malek Ibn Dinar
6. Habib al-Ajami
9. Rabe'a al-Adawiya
10. Al-Fozail Ibn Iyaz
11. Ebrahim Ibn Adham
12. Beshr Ibn al-Hareth
13. Dho 'l-Nun al-Mesri
14. Abu Yazid al-Bestami
15. Abd Allah Ibn al-Mobarak
16. Sofyan al-Thauri
17. Shaqiq of Balkh
21. Dawud al-Ta'i
22. al-Mohasebi
26. Ahmad Ibn Harb
27. Hatem al-Asamm
28. Sahl Ibn Abd Allah al-Tostari
29. Ma'ruf al-Karkhi
30. Sari al-Saqati
33. Ahmad Ibn Khazruya
35. Yahya Ibn Mo'adh
36. Shah Ibn Shoja'
37. Yusof Ibn al-Hosain
38. Abu Hafs al-Haddad
43. Abo'l-Qasem al-Jonaid
44. Amr Ibn Othman
45. Abu Sa'id al-Kharraz
46. Abul-Hosain al-Nuri
47. Abu Othman al-Hiri
50. Ibn Ata

- 54. Somnun
- 58. al-Termedhi
- 62. Khairal-Nassaj
- 67. Abu Baker al-Katani
- 68. IbnKhafif
- 70. al-Hallaj
- 78. al-Shebli
- 81. Ebrahimal-Khauwas

In addition to above book of *Tadhkerat al-Awliya*(*Muslim Saints and Mystics*) by Farid Eldin Attar translated by A. J. Arberry another second book which is transferred by Mohammed Abdul Hafeez for 58 episodes which were left over by A. J. Arberry in his above first book.

Fifty -Eight Episodes translated by Mohammed Abdul Hafeez of Attar's only known prose work *Tadhkerat al-Awliya* (*Muslim Saints and Mystics*) consisting of the following 58 chapters of the *Tadhkerat al-Awliya*, as follows.

1.	Imam Jafar Al-sadeq	30
2.	Owais al-Qarani	40
5.	Muhammad Ibn Wase	53
7.	Abu Hazem Al-Makki	55
8.	Otba Al-Gholam	57

18.	Imam Abu Hanifa	60
19.	Imam Al-Shafe'I	71
20.	Ahmad Ibn Hanbal	81
23.	Abu Solaiman al-Dara'I	89
24.	Muhammad ibn Sammak	95
25.	Aslam al-Tusi	96
31.	Fath al-Mauseli	99
32.	Ahmad ibn Abi 'l-Hawari	102
34.	Abu Torab Bakshi	103
39.	Hamdun al-Qassar	107
40.	Mansur ibn 'Ammar	110
41.	Al-Antaki	113
42.	Abd Allah ibn Khobaiq	115
48.	Ibn al-Jalla	116
49.	Rowaim	118
51.	Ebrahim al-Raqqi	121
52.	Yusof ibn Asbat	122
53.	al-Nahrjawan	127
55.	al-Morta'esh	130
56.	Abu abd Allah Mohammad Ibn Fazl	133
57.	al-Bushanji	135
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